

BAPTISMAΛΟΓΙΑ
... 3 OR A
TREATISE
CONCERNING
Baptisms:

Whereto is added a DISCOURSE
CONCERNING THE
Supper, Bread and VVine,
Called also
COMMUNION.

278 Dole

By Thomas Lawson.

151 Printed in the Year 1631

BAPT. MISSION

By J. Howard Brown.

Printed in the Year 1833

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READER,

IN this following Treatise is presented to thy Eye :

1. *The Temporary Baptism of John with water.*
2. *The Permanent or Continuing Baptism of Christ with the Spirit.*
3. *The irrepititious Custom of Rantism, that is, Sprinkling of Infants.*

Herein also thou mayst see, that after the Primitive Times, the Fall of the Star from Heaven was manifested; Sun and Air (thorow the Smoke of the Bottomless Pit, Maman Wisdom, Heathenish Learning, Spoiling Philosophy, School Divinity) was darkned, thorow the steaming in of which Christ's Baptism in and with the Spirit came to be lost, then Water-Baptism and Rantism came to be re-assumed.

1. *One while baptizing or sprinkling Old People on their Death-Beds,*
2. *Another while baptizing of People sooner, at when they were capable of being catechised.*
3. *After this Baptizing or Sprinkling of Infants.*
4. *Some Baptized People after they were Dead, and put the Sacramental Bread (as 'tis called) in their Mouthes.*
5. *Hence sprung in the Custom of Baptizing the Living for the Dead.*
6. *Hence arose the Custom of Baptizing Children in the womb, before they were born.*
7. *Some have had the Character of a Cross made in their Fore-heads with a Burning Iron, which was called Christ's Baptism with the Holy Ghost and with Fire.*

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8. Many, yea, almost all, for Ages, were Baptized Naked.

9. Many Baptized Themselves every Year.

And these various Unscriptural Proceedings were and are
cryed up by the Observers thereof to be of Divine Institu-
tion.

Here also thou mayst read, how that in this Night of A-
postacy, which hath come upon the Churches professing Chri-
tianity, sprung up the use of Godfathers, Godmothers,
Gossips, Fonts, Exorcisms, Sign of the Cross, Albs, Salt, all
which things, with others, are more or less touched in this
following Treatise.

BAP.

BAPTISMAΛΟΓΙΑ:

Or a TREATISE concerning

BAPTISM

I Confess, I have often been very serious concerning the Doctrine of Baptisms, and have not let any thing slip from me, written or spoken in Vindication of Baptism and Rantism, that is, *Dipping* and *Sprinkling*, without serious Consideration, so to answer the Desires of some sober Persons, but primarily Divine Requirings, I was induced to sharpen the Neb of my Pen, and to commit to writing my Belief in reference thereto; and to the end I may the better be understood offush as read me, I have reduced the *Contents* of the ensuing Discourse into four Heads or *Affertions*, which be as follow.

I. *The Baptism of John with Water, and the Baptism of Christ with the Spirit, were not one, and the same, but two, that is to say, Distinct Baptisms.*

II. *John's Baptism, in or with Water, was a Figure, or a Shadow of Christ's Baptism, in or with the Spirit, so thereby fulfilled and ended.*

III. *Christ's, Baptism in or with the Spirit, is the Baptism only to continue in the Church of Christ to the End of the World.*

IV. *Rantism, that is to say, Sprinkling of Infants, is a Case un-
presidented in the Primitive Times, an irrepetitious Custom sprung
up in the Night of Apostacy, after the Revolt from Christ; the
Captain of the true Israelites, the Fall from the primitive Order.*

The First ASSERTION.

The Baptism of John with Water, and the Baptism of Christ with the Spirit, were not one, but two, that is to say, Distinct Baptisms.

THE Truth of this is clear and evident to every one, whose Eyes are opened by the Influence of the Almighty, and I may produce a Cloud of Witnesses for the Confirmation thereof, though indeed many late Writers and Teachers have and do affirm, *That John's Baptism and Christ's Baptism make but up one Baptism; that the Spirit goes along with the Water, making up one Baptism; or that the Water thorough the Word of Institution, hath a super-natural Virtue, effectual to the Sanctification, Ablution, that is, Washing and Regeneration of Man:* this is an Antichristian-Doctrine, to ascribe such things to visible elementary Water, which are the Effects and Products of the Blood of Christ, the Water of Life, *John, Christ and Peter* make them distinct.

Now for the determining of this Controversie, observe the Record of *John* the Baptist, that is, *John the Dipper*; so call'd because he was authorized to Baptize in Water, as also to distinguish him from *John* the Apostle, Mat. 3. 11. *I indeed baptize you with Water, &c. (saith John) but he that comes after me, (to wit, Christ) he shall baptize you with the Holy Ghost and with Fire.* Consider this, *John* makes them distinct Baptisms, as if he should have said, I am to baptize with Water only, that is my Work, my Office, thereto I am commissioned from Heaven, even to wash the Body, the Filth of the outward man; but when Christ is come, he shall have another Work, of a more Heavenly Nature; what is that? he shall baptize you with the Holy Spirit and with Fire: he doth not say, he will baptize you with Water, neither doth he say, he will baptize you with Water and with the Spirit, but he will baptize you with the Holy Spirit only; so that *John* absolutely

concludes them to be distinct Baptism, he with Water, Christ with the Spirit.

See also *Mark* 1. 8. where the very same Record is born of *John's* Baptism, and *Christ's* Baptism, *I indeed have baptized you with Water, but he shall baptize you with the Holy Spirit.* Mark this, [I have] but [he shall] this denotes the two Baptisms.

See also *Luke* the third, there was a great musing about *John*, as whether he was the Christ or no; people entertained high Thoughts of him, as being born in an extraordinary manner, and living in the Wilderness, his Apparel and Diet being unusual, as a Raiment of Camels Hair, Locusts and Wild Honey being his Food, his Baptism was new and strange; these things being considered, occasioned much Reasoning among the people, as, whether he was the *Messias* or no: now for a removal and scouring away of such Reasonings, *John* tells them plainly and evidently, he was not the Christ, *Luke* 3. 15, 16. saying, *I indeed baptize you with Water; my Work is to wash your Bodies with the visible Element of Water, that's my Ministration: but (saith he) A mightier then I comes after me, and he shall baptize you with the Holy Spirit.* Here *John* holds out his Ministration of Water-Baptism, and the Ministration of Christ's Spiritual Baptism to be distinct.

See also *Joh.* 1. 33. where the very same Record is born, *I with Water*, which reaches to the Ablution of the outward Man; *Christ with the Spirit*, which is effectual to the Ablution or Washing of the inward Man.

The four Evangelists, who were *ὁμολογηταί*, that is, *divinely inspired*, are unanimous in the distinction of the Baptism of *John*, and of the Baptism of *Christ*.

Further, In *Heb.* 6. 2. the Apostle speaking of some of the initial Points of the true Religion, makes mention of the Doctrine of Baptisms, not Baptism, but Baptisms, in the plural number, and that these are *John's* with Water, and *Christ's* with the Spirit, may be proved by a fruitful and plentiful Harvest of Testimonies.

So they err greatly who affirm that the Baptism of *John* and the Baptism of *Christ* made up but One Baptism, it being so

evident in Scripture, that they were distinct, which may further thus appear :

First, They were distinct in *Name* ; for *John's* Baptism still kept its Name, yea, when the Apostles used it, it was still called the *Baptism of John* ; why so ? because it was required of him, his Office and Work by divine Institution, *Joh. 1. 33.* yea, after Christ's Baptism with the Spirit came in, *John's* Baptism with Water still retained its Name, as being distinct from it, *Acts 18. 24, 25.*

Secondly, They were distinct in *Manifestation* ; that is, Christ's Baptism was to follow *John's*, and did not go along with it, at the same time, as men now would jumble them together, saying, The Spirit goes along with the Water, and both make up but One Baptism, after the Resurrection of Christ, before his ascending ; though *John's* Baptism had been used several years, yet Christ told them, that what *John* spoke concerning him, of his baptizing with the Holy Spirit, was not fulfilled, but shortly to be fulfilled, *Acts 1. 4, 5.* *Christ being assembled with the Apostles, commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, which (saith he) you have heard of me ; for John truly baptized with Water, but ye shall be baptized with the Holy Spirit not many dayes hence,* which was fulfilled at the day of Pentecost : So that Christ's Baptism did not accompany *John's* Baptism, to make up one entire Baptism ; for it followed it several years after it : so that the Effusion of the Holy Spirit is Christ's Baptism, the great Blessing of Gospel-dayes, of the Evangelical Dispensation, which qualified and doth qualifie to be the Lord's True and Living Witnesses.

Thirdly, *John's* Baptism and Christ's were distinct ; forasmuch as those that *John* baptized had need of the Baptism of Christ : Now, if *John's* Baptism had been one and the same with Christ's, that only had been sufficient ; but *John's* baptizing of them with Water left them in need of the Baptism of Christ : *John* said unto Christ (who came from *Galilee* to *Jordan* to be bap-

baptized of him) *I have need to be baptized of thee, and comest thou unto me?* Mat. 3. 11, 14. So that *John* the Baptist knew his Baptism to be inferiour to Christ's Baptism, so desired more fully to partake of it. See also *Acts* 19. 1, 2, 3, 4, 5. *Paul* found certain Disciple Partakers of *John's* Baptism, but they had not received the Spirit, as they themselves confessed; so that the Spirit, and Water outward go not along to make up One Baptism; *Paul* laid his hands on them, and they received the Spirit, so knew its Baptism; these had *John's* Baptism before they received the Spirit and its Baptism, which proves them distinct Baptisms.

Fourthly, They are distinct, inasmuch as the Figure and the Substance are distinct, as Circumcision Outward and Circumcision Inward were not One, but Two, that is, distinct Circumcisions: so the Baptism of *John* with Water, and the Baptism of Christ with the Spirit, were distinct Baptisms, whereby the unsound Judgments of such appear, who affirm, teach and preach *That the Spirit goes along with the Water, and both make up One Baptism; and that the Water is so influenced with a supernatural Vertue by the Word of Institution, that Children* (damnati priusquam nati, damn'd before they be born) *are thereby made Members of Christ, Children of God and Inheriters of the Kingdom of Heaven:* And though since the Primitive Times, to fulfil Divine Prædictions, Darkness, yea, gross Darkness hath benighted the Professors of Christianity, and the peccant Humour of Error, Heresie, Schism and Misapprehensions of Divine Truths hath been predominant in the infirm and crazy Body of nominal Christianity, yet the Lord hath so far opened the Eyes of some, as that they have dropped forth Testimonies in Vindication of that Truth here asserted, that is, that the Baptism of *John* with Water, and the Baptism of Christ with the Spirit, without Water, were distinct Baptisms, and that none may have occasion to render this a groundless Flourish, I shall here subjoin a few Testimonies.

Augustine said in a certain place, 'Illud manifestum est, alium fuisse

‘fuisse baptismum Johanes alium Christi; that is, *It is clear and evident, that there was One Baptism of John, and another Baptism of Christ*, Contr. Lit. Petil. 2.

Pasor paraphrasing on *Heb. 6. 2.* of the Doctrine of Baptisms, said, ‘Here the Plural Number shews forth the Outward and Inward Baptism.

Chrysostom saith, ‘That in the Apostles time the Baptism of Water, and the Baptism of the Spirit were different Baptisms, and done at different Times, *Magd. 5. Cent. 363.*

Cyprian Bishop of *Carthage*, who lived about the year 230. said, ‘The Baptism of *John* washed the outward Body, but the Baptism of *Christ* cleanseeth the inward Man from the Defilements of Sin, *Polydor. lib. 4. cap. 4.*

‘The Baptism of *John* gives not spiritual Grace nor Remission of Sins; but *Christ* forgives Sins, and gives the Spirit plentifully, *Theophylact* on *Mat. 3. 11.*

‘*John* was sent to baptize with Water, but the Baptism of the Spirit was committed to *Christ*: *John* baptized with Water, inviting to Repentance; *Christ* by his Spirit, wherewith he baptizeth, renews the Heart, and sanctifieth by his Grace, *Aug. Marlotat* on *Acts 1. 5.*

‘*John the Baptist* makes *Christ* the Author of spiritual Baptism, but himself the Minister of outward Baptism only, not the putting away of the filth of the Flesh, the Work of *John's* Baptism, but the Answer of a good Conscience, which is an Effect of *Christ's* Baptism, saith *Aug. Marlotat* on *Matth. 3. 11.* A clear Distinction of the two Baptisms is here implied.

Spark, the King's Chaplain, speaking of the pouring forth of the Spirit upon the Apostles, saith, ‘They had before baptismum fluminis, the Watry Baptism of *John*; but now baptismum flaminis, the Baptism of the Holy Spirit; their Tongues were touched with a Coal from the Heavenly Altar. A full Distinction of the two Baptisms.

‘The Baptism of *John* (saith the same *Spark*) doth not take away Sin, but puts them in mind thereof; but *Christ's* Baptism takes away Sin, his Spirit (saith he) is our *Jordan*.

‘For-

'Forgiveness of Sins was not in nor by *John's* Baptism, but in
 'our Baptism all sins are blotted out, saith *Ven. Bed. Histor. Eccles.*
Piscator on *Matth. 3.* speaking of *1 Pet. 3. 21.* saith, 'Left
 'any should think that Outward Baptism saves us, *Peter* makes
 'a Distinction, and ascribes Salvation to Inward Baptism, say-
 'ing, *Not Outward Baptism, whereby the Filth of the Flesh is put*
 'off, save us, but *Inward Baptism, &c.*

'There is a two fold Baptism (saith *Trapp* on *Matth. 3. 11.*)
 'viz. *fluminis et fluminis*, that is, of Water, and of the Spirit;
 'by *John's*, with Water, the Pollution of the Flesh is put away;
 'by *Christ's*, with the Spirit, the Answer of a Good Consci-
 'ence, purged from Dead Works, to God-ward is known.

Trapp on *Heb. 6. 2.* concerning the Doctrine of Baptisms,
 makes a clear Distinction betwixt the outward Baptism of *John*
 with Water, and the inward Baptism of *Christ* with the Spirit.

Piscator on *Mat. 3. 11.* saith, 'There is a two-fold Baptism,
 'the one Outward, whereby the Body is cleansed, the other
 'Inward by the Spirit, whereby men are regenerated and re-
 'newed, washed and purged from the Filth of Sin.

'People were to be taught (saith *Wilson* in his *Complete Chri-
 stian-Dictionary*) 'to put a Difference betwixt Outward Bap-
 'tism by the Minister, and the Inward Baptism by the Spirit,
 'wherewith *Christ* baptizeth.

'The Minister (saith the same *Wilson*) baptizeth by Sprinkling
 'with water, *Christ* baptizes by bestowing the Gifts of his spirit.

Prudentius holds out a clear Distinction betwixt *John's* Bap-
 tism with Water, and *Christ's* Baptism with the Spirit; saying
 in his *Enchirid*,

'Perfundit fluvio pastus Baptista locustus
 'Sylvarumque favis, et amictus veste Cameli
 'Tinxerat et Christum, sed spiritus aethere missus
 'Testatur tinctum, qui tinctis crimina donet.

John fed with Locusts, and with Honey wild,
 Clothed with Camel's Hair, the Baptist stild,
 He dipped Christ, Christ by the Spirit's Grace
 Baptizeth his, and doth their Sins deface.

The Second Assertion.

John's Baptism in or with Water, was a Figure or a Shadow of Christ's Baptism, in or with the Spirit, so thereby fulfilled and ended.

THE Living God made Man perfect and upright at the beginning, as a Garden watered with Heavenly Drops, beautified with Fruits of Righteousness, according to the Nature of the noble Seed in him, yet he kept not his original Station, but was entangled in the Net of the Hellish Spider, whereby Fruits of Unrighteousness sprung up in him, the Foundation of another Kingdom was laid, so that a world of Wickedness was usher'd in, the comfortable Sun-shine of the Lord's Presence was lost; yet in this State there issued out from the Court of Heaven a Hu-and-Cry (as I may say) after slain and forlorn man, and it was proclaimed, yea, evangelized to and in his Ears, that *The Seed of the Woman should bruise the Serpent's Head*, Gen. 3. 15. Now, after this, in Ages and Generations, this Seed was figured out by Types and Shadows, whereby the Faithful were led as by the hand, to look after and wait for the Promised Seed.

Abel in his day offered a Firstling of the Flock, shadowing out the Seed of the Woman, Christ Jesus, the First and the Last, Lord of and in his Flock, who was to destroy the Works of the Devil, Gen. 4.

Noah, after the Flood, builded an Altar unto the Lord, and offered clean Beasts and clean Fowl thereon, unto the Lord which the Apostle witnessed fulfilled, when he said, *We have an Altar, whereof they have no Right to eat, who serve the Tabernacle*, Hebr. 13. 10. *in which Altar only is offered up a Clean Heart and Holy Hands.*

In the dayes of *Abraham* Circumcision outward was instituted,

ted, *Gen. 17. 10.* a Shadow of a Circumcision without hands in and through Christ.

Isaac builded an Altar, and called on the Name of the Lord, *Gen. 26. 25.*

Jacob erect[ed] an Altar, and called it, *El Elobe Israel*; which is, being interpreted, *God, the God of Israel, Gen. 33. 20.*

And among the other Figures of the first Priesthood, which time fails me to speak of particularly, *Moses* was commanded to make a Laver of Brass, and to put Water therein, and *Aaron* and his Sons were to wash their Hands and their Feet therein, lest they dye, *Exod. 30. 18. &c.* Who are of God, they read these things, and see what was pointed out thereby. Now when *John* was come, who was not the Christ, but *πρόδρομος τοῦ χριστοῦ*, the Fore-runner of Christ, it pleased the Lord, that he should not be without something in his Dispensation, which might point out that which should shortly be revealed, as others before him in their respective Ages and Generations had; and what was that? even to baptize with Water such as repented and believed, to cleanse away the filth of the flesh outwardly; figuring thereby Christ Jesus, who by the Power of his Spirit should purifie, wash and cleanse inwardly all that received him; so that Christ being come, who was before *Abel*, yea, before the Hills and Mountains were; he put an End, not only to *Abel's* Firstlings; to *Noah's* Altar, to *Abraham's* Circumcision, to *Jacob's* Altar, to *Moses's* Laver-washing, but also to *John's* Jordan-washing; yet I say, though these things were but outward, and availed nothing to the purifying of the Conscience, yet inasmuch as they were divine Commands, and Shadows of a future Glory, they were not to be disputed; but practised, owned and honoured in their time and season: To this purpose well said *Bernard*, Non attendit verus obediens, quale sit quod præcipitur, hoc solo contentus quia præcipitur: that is, One truly obedient minds not what like the thing is, which is commanded, in this only contenting himself, or acquiescing, because it is commanded.

Now, if *John's* Water-baptism was a Figure, a Shadow, a Type of Christ, the Life, the Glory, the Treasury of the Evangelical Dispensation, the Head of his Body, the Church, his King-

dom, which stands not in Words, but in Power ; not in Shadows, Types and Figures, but in Substance, in Righteousness, Peace and Joy in the holy Spirit : and that it was a shadow, Waters have born evidence, and plentifully, then by Christ ended and fulfilled, so bears no Evangelical Perpetuity.

Hugo Grotius on Mat. 3. calls Water-Baptism a Ceremony.

Piscator on John 1. saith, When John had instituted a new ceremony, those that were sent enquired of him, By what Authority he did those things, if he was neither Christ nor Elias.

Repentance and Faith (saith one) were the Qualifications of John's Typical Baptism, which was in plain Water, without Oyl, Salt, Spittle, Cream, which are Antichristian Additions.

Danvers, in his Treatise of Baptism, calls it, a Sign or a Figure of the Mystery of the Gospel.

Baxter calls Water-Baptism a Sign of Regeneration, pag. 117.

Dr. Taylor calls Water-Baptism a Shadow.

The Sacraments of Baptism, and of the Supper of the Lord (saith Jewel in his Apologet) we with Tertullian, Origen, Ambrose, Augustine, Jerome, Chrysostom, Basil, Dionysius, and other ancient Fathers, do call them Figures, Ceremonies, Signs, Types, Shadows, Similitudes, Remembrances, &c. And every Type bath its Anti-type, by the which it is ended and fulfilled.

Water-Baptism (saith one) was not instituted to have Grace inseparably tyed to it, but to figure out the Power of divine Grace ; giving these Reasons, 1st, That John made a Distinction, I with Water, Christ with the Spirit. 2dly, Otherwise all the Baptized should be regenerated, which appears otherwise in Simon Magus, Ananias, Saphira, &c.

Calvin, in his Institutes, calls Water-Baptism a Sign, a Figure ; saying, If men be Partakers of the thing signified, that is, of the Substance, why shall they be withheld from the Sign ? If they obtain the Truth, why shall they be driven from the Figure ? Lib. 4. Cap. 16. In calling it a Sign, a Figure, he saith, Well, but his Conclusion is Carnal and Antichristian, in saying, if men have the Substance, why should they not have the Figure, by this crooked Rule of Reasoning, might all the ritual Observances of Moses be imposed upon Gospel-Believers.

Hammond,

Hammond, in his *Paraphrase and Annotations on Mat. 3. 11.* calls *John's Baptism* a Ceremony, saying, *John initiated Disciples with Water, but Christ with Fire*; yea, and on *Mark 1. 5, 8.* he paraphraseth, saying, *Water is the only Signal that John used, after the Jewish manner; but Christ was to send down the holy Spirit from Heaven; and is not Christ the End of Ceremonies, Types, Figures and Shadows? John's Water-Baptism, as all the Shadows of Moses, were but to endure for a time; for as all the Prophets were until John, so John was until Christ, and Christ by his internal Washing, the Laver of Regeneration, not only fulfilled and ended Moses's Laver, but John's Jordan-washing, by fulfilling inwardly that which they represented outwardly.*

Obj. *Christ himself was Baptized with Water, doth not that perpetuate Water-Baptism in the Church?*

Ans. *Christ was Circumcised, not that from thence Outward Circumcision should be continued; he went into the Temple, and taught there, and cast out the Prophaners thereof; he said to the cleansed Leper, Go and shew thy self to the Priest, and offer a Gift according to the Law, Mat. 8.* so he was baptized, not that he intended thereby to perpetuate or continue these things, *Christ being the Substance and Anti-type, owned the Shadows, Types and Figures in their place, and this tended to the Conviction of such who questioned the Authority of those Typical Ministrations. Baptizatus est Christus a Johanne, ut Johannis ministerium approbaret, saith Martinus: that is, Christ was baptized by John, that he might approve of the Ministration of John, to justify it in its Time, Place and Season, against such as question'd the Authority of it.* So 'twas said, *The Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of John, Luke 7. 30.* And *Christ put a Query to the Pharisees, saying, The Baptism of John is it from Heaven, or of men? Luke 20. 4.* *Christ owning the Figures in their time and place, proved thereby their Institution to be divine, but all this was before he was offered up; for when he was offered up, then he blotted out the Hand-writing of Ordinances, took it out of the way, nailed it to his Cross, Col. 2. 14.*

When Christ, (saith Piscator on this place) was nailed to the Cross, even then the Ritual Observances of Moses were sore wounded, yea, abolished. The first Covenant (saith the Apostle) stood only in Meats and Drinks, and divers Washings or Baptisms, and carnal Ordinances, imposed until the time of Reformation, the Figures, which could not perfect the Observers, as pertaining to the conscience, were to give way to the Evangelical and Spiritual Worship brought in by the Substance, Hebr. 9. The Gospel-Time is a Time of Reformation; so such as stick to the Figure, and will not have the black Lines of their Corruptions washed away by the Blood of the Lamb, such remain unreformed. Though Christ owned the Shadows before he was offered up, yet when he was offered up, risen and ascended, and the Promise of the Father fulfilled, the Spirit, wherewith Christ baptizes, revealed, then these things were not preached up, but against; then Paul preached against circumcision outward, Gal. 5. 2. saying, *If ye be circumcised, Christ shall profit you nothing*; yea, he tell them, they bewitch'd them, who entangled them in the drouhty Desert of Ritual Observances; and he preached *circumcision inward*: Stephen bare record, saying, *The Most High dwells not in Temples made with hands*, Acts 7. Yea, and Paul said, *The Priesthood was changed*, Hebr. 7. 12. Yea, and Paul said, *Christ sent me not to baptize*, 1 Cor. 1. 17. saying further, *There is one Lord, one Faith, one Baptism*, Ephes. 4. 5. There had been two Baptisms, John's with Water, Christ's with the Spirit without Water; but now the Shadow had given way to the Substance, one Baptism, saith he; and he tells what it was, *by one Spirit into one Body*, 1 Cor. 12. 13. by one Spirit, not by Water: So that the Spirit's Baptism, which is Christ's Baptism, is the One Baptism which he preached up in the Churches: Who are of God, may read here the Temporary Baptism of John laid aside, and the Spirit's Baptism preached up; Shadows have no footing in Christ's Kingdom. When Jesus was baptized, he went straight-way out of the Water, and the Spirit descended like a Dove upon him, the Spirit wherewith Christ baptizeth; and a Voice from Heaven said, *This is my beloved Son, in whom I am well pleased*, Mat. 3. and in another place, *Hear ye him*: Not Moses with his Laver-Washing, not John with his Jordan-

dan-Washing, "hear the Son, who baptizes with the holy Spirit and with Fire, not with visible Water : thus the Legal Rites, which Christ allowed of before he was offered up, the Apostles, after his return in Spirit, they testified against the same, yet in so doing were not Transgressors of Christ's Doctrine, but had his Mind : These things being truly considered, and weighed in the Ballance of the Sanctuary, it cannot but appear, that it shews no soundness of Judgment to plead, that Christ's being baptized by John, perpetuates Water-Baptism or Rantism in the Evangelical Dispensation. Paul said to the Colossion, *If ye be dead with Christ, from the Rudiments of the world, why as though living in the world are ye subject to Ordinances ? touch not, taste not, handle not, Col. 2. 20, 21.* Things that had been of Divine Institution, when continued beyond the Bounds of their season and time, became worldly Rudiments and Doctrines of Men.

Obj. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost; doth not this Institution enjoy all Ministers to Baptize ?*

Ans^r This Scripture hath been much abused by Translators and Interpreters, and alledged to patronize the Formal Inventions of men, as may appear by what follows, being truly interpreted 'tis thus rendred, *Go ye therefore, disciple all Nations, baptizing or dipping them into the Name of the Father; and of the Son, and of the holy Spirit :* and it makes nothing for Water Baptism, nor for Rantism; for Christ having qualified his Apostles to be his Witnesses to the uttermost parts of the Earth, sent them not to preach up John, and his *Water-baptism*, but to preach the Everlasting Gospel, Christ, and his Baptism, which is spiritual: John said and bare record, *that he baptized with Water; but he that was to come, Christ Jesus, should baptize with the holy spirit.* Now, to say, Christ baptized with Water, or sent his Apostles to baptize therewith, is to question the Testimony and Record of John, who said, *he should baptize with the holy spirit.* After Christ was risen from the Dead, he met his Disciples on a Mountain in Galilee, first telling them, that all Power was given unto him in Heaven and

and in Earth, then he informed them what their Work should be.

First, To Disciple the Nations; that is, by the Power of their Ministry to bring them to be Disciples of Christ, to learn of him to know his Teaching, to take up his Yoke, to bear the same, to learn Obedience, to come into the self-denying state of Discipleship, so the word originally imports, saith *Bullenger, Zwinglius, Leigh, Fisher, &c. Trapp.*

Secondly, He told his Disciples, that they should baptize or dip the Nations, not in the Name, but into the Name of the Father, &c. *Dell, Fisher, Hammon, Trapp.* And what is it to baptize or dip into the Name of the Father? Even the same that *Paul* spoke of, when he said, *By one spirit we are all baptized into one body*, 1 Cor. 12. 13. So that it is the Spirit that baptizeth into one Body, as also into the Name of the Father, to be a living Member of that Body, whereof Christ is the Head; 'tis the Spirit that effects this, not visible Water.

Furthermore, Christ in these words commanded not his Disciple to turn back to *John's* Ministration, to dip them in *Jordan*, or in any other River, or in a Bowl, Basin or Font, but into the Name of the Father, &c. which is no other thing then by the Power of the Spirit, whereof they were Ministers, to bring them into the Power of God, to have fellowship with him through the Spirit. Now, the Name of God is his Vertue or Power, as, *In my Name they shall cast out Devils*; that is, in my Power; this *Zwinglius* on this place observes.

Teachers in Sprinkling of Infants, which they call Baptism, use this Scripture as a Form of words, saying, *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*; which thing the Apostles did not, which undoubtedly they would have done, if Christ had commanded it, as an absolute Form.

Further, *Zwinglius* said of this place, *Christus Jesus baptismi, formulam qua uteremur, his verbis, non instituit, quemadmodum Theologi hactenus falso tradiderunt*: that is, Christ Jesus did not in these words institute a form of Baptism, which we should use, as *Divines* have hitherto falsely taught. This was the Testimony of *Zwinglius*, who in his Day was a great Opposer of *Anabaptists*,

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Lit. de bap. pag. 66. Tom. 2. oper. Piscator on the same place
 peaks fully to the same purpose.

Again, This place cannot be meant of Water-baptism, because *Paul* thanked God he had baptized none but such and such; for (saith he) *Christ sent me not to baptize, but to preach the Gospel*, 1 Cor. 1. 14, 15, 16, 17. yet he fulfilled that, *Mat. 28.* he preached the Gospel in a circuit from *Jerusalem to Illyricum*, and many by his Ministry were disciplined, brought into the State of Disciples, to learn of Christ, yea, and into the Name of God, that is, into his Power; many were baptized into the Name of the Father, as his Sons; into the Name of his Son, as his Jewels and Ransomed Ones; into the Name of the Holy Spirit, as his Sanctified Ones; these knew the One Baptism, by One Spirit, into One Body.

Why doth *Paul* thank God, that he baptized none but such and such? 1st, Because he saw them idolizing and jangling about it, which he knew to be a thing not of absolute Necessity, nor a Command of Christ, but used or born with for a season, for the sake of the Weak, and others, in reference to *John's* Ministry, if he had commonly practised it before, from his Practice, they might have been strengthened in their Thoughts about it, he being a great Apostle. Secondly, He thanks God, that he baptized none but such and such; And why? Because he was not sent of Christ so to do. Thirdly, Lest some should say, that he baptized in his own Name, rather into his own Name, as the Greek Copies and divers English Translations render it; seeing from Christ, in whose Name he came, he had no Command so to do. What Ambassadors of an earthly Prince, commissioned to treat with a foreign Prince, about especial Matters if he fail, in reference to the Contents of his Commission, and treat about Matters whereto he was not commissioned; can he expect that his Prince's Favour should be unto him as Dew upon the Grass, or rather that his Wrath should be as the Roaring of a Lyon? So if that in *Matth. 28.* had been a Command obligatory to all Gospel-Ministers, to Baptize with outward Water, could *Paul* have Cause of Rejoycing in that he fulfilled not the Command? Consider this, and judge.

Obj. That in Mat. 28. *must needs relate to outward Water; for the Apo^lles could not Baptize with the Spirit.*

Ans. Who as thus reason, are ignorant of the Ministry of Christ, which is a Ministry of the Spirit; for all that are sent of Christ, through their Ministry people are turned from Darknes to Light, and translated from Death to Life, where Christ's Baptism is known; and this they do as indued with Power from above, John 17. 18. *As thou hast sent me into the World (saith Christ) even so send I them.* And must not Christ and his Ministers be found in one Work? even to turn people from Satan's power to the Power of God, where the spiritual Baptism is. While Peter preached to *Cornelius*, and his Kinsmen and near Friends, the holy Spirit fell on them, *Acts* 10. wherein Christ's Baptism is. Moreover Paul laid his Hands on certain, and the holy Spirit fell upon them, *Acts* 19. even that Spirit wherewith Christ baptizeth. Yea, and in *Acts* 26. Paul gave a Relation of his Call, as also of his Work; *I (saith the Lord) have appeared unto thee for this purpose, to make thee a Minister: And what was his Work? In preaching to the Gentiles, to open their Eyes, to turn them from Darknes to Light, from the power of Satan unto God, that they may receive Forgiveness of Sins, and an Inheritance among them that are sanctified by Faith in Christ Iesus.* Paul declared his Commission to preach, and the Effects of it was glorious, Conversion, Faith, Remission of Sins, Sanctification, Salvation; he took not Flesh and Blood into counsel, evil Counsellors for the Soul; but silencing Flesh, entertaining a noble Resolution, he put himself into the hand of God, saying in effect, *Te duce, vera sequor; Te duce, falsa nego.* Consider, Paul in and through the Virtue of him that sent him, opened peoples Eyes, and turned them from Darknes to Light, and from Satan's power unto God: Were not these Witnesses of the Spirit's Baptism? Yes; for without the Spirit, and its Baptism, none come to God, nor out of Satans power: Thus Paul discipled the *Gentiles*, that received his Testimony, and baptized them in and through the Spirit, into the Name of the Father

ther, and of the Son, and of the holy Spirit; and this was and is done, not by Water-baptism without, but by the Spirit's Baptism within.

Again, 2 Cor. 3. 6. *Paul testifies, That they were made of God able Ministers of the New Testament, not of the Letter, but of the Spirit, even of the Spirit in which Christ's Baptism is revealed: And Paul demanded of the Galatians, saying, Received ye the Spirit by the Works of the Law, or by the hearing of Faith? Gal. 3. 2.* As if he should have said, True it is, you have received the Spirit, but not by the Works of the Law, but by the hearing of Faith; so that the Apostles preaching the Word of Faith unto them, they received the Spirit, even that Spirit which baptizeth into one Body.

So that it is clear unto me, that such as alledge this Scripture, *Go and teach all Nations, baptizing them in the Name of the Father, &c.* to patronize Water-Baptism or Rantism, that is, dipping or sprinkling, in Gospel-dayes, they are Wresters and Perverters of the Scripture; and that this Scripture, as many others, hath in the dark Night of Apostacy been wrested, perverted, abused and mis-interpreted, beside what hath been spoken, may be more fully made apparent.

Zwinglius and *Piscator* say expressly, that 'Christ Jesus did not in those words institute a Form of Baptism, and that Divines had taught falsely, who held it out as a Form.

One *Gulielmus*, who was a *Roman-Catholick*, taught, 'That the Form of Baptism should be thus, I baptize thee in the Name of the Father, of the Son, of the holy Ghost, and of the blessed Virgin Mary, Cent. 13. Mag. 419.

There was a certain Priest, who being a Lack Latin, said in baptizing, *Baptizo te in nomine patris, et filii, et spiritus sancta;* which is false Latine, as Latinists know; about this there was no small contention, as, whether the Baptism was lawful, yea or nay, where False Latin was broached; *Bonifacius* Bishop under *Carpulius Magnus*, was of Opinion, that the Party thus baptized ought to be Re-baptized; upon which Pope *Zacharias* wrote to *Bonifacius*, That he should not be Re-baptized, for that notwithstanding the False Latine, it was True Baptism; he also put him in

mind of the Custom of the Church, that if any were baptized by Hereticks, such should not be re-baptized, but only purged by Imposition of Hands: Thus False Latin got the Day.

A Bishop of *Paris* in a Synod expressed himself thus, 'Let Baptism be celebrated with Reverence, and let the Priest be very cautious in the Distinction and Pronuntiation of Words, in which all the Vertue of the Sacrament and the Salvation of Children consist; *Statut. Synodal. Odonis Parisiensis Episcopi.* This is a strange, yea, an unchristian Doctrine, denying the Virgin's Birth, Jesus, by interpretation a *Saviour*, in whom alone Salvation is, and ascribing the same to Water without, Formal Words, Distinctions and Pronuntiation without.

Ob. *The Apostles practised Water-baptism, not only before the coming in of Christ's Baptism, but after, as 'tis evident in the Acts of the Apostles; doth not this infer the continuance of it in Gospel-times?*

Ans. As it was said in a certain Case, so may I say in this, *Judicis officium est, ut res; ita tempora rerum; Quætere*—— that is, A Judge must not only enquire after things; but also after their Times and Seasons: True it is, the Apostles for a season practised Water-Baptism, not Rantism, that is, Dipping, not Sprinkling; but whether they did it by Command, or by Permission, hath been a point of controversie: As for me and Thousands more, we believe, that they did it not by Command from Christ, but took it up, and continued it for a season, in relation to *John's* Water-Baptism, as *Paul* said in a certain case, *1 Cor. 7. 6. But I speak this by Permission, and not by Commandment.* After the Ascension of Christ some of the Apostles used outward circumcision, not as by Christ's Command, but in relation to *Moses*, for their sakes (for a season) who were weak, or otherwise affected, certainly knowing that soon after the Virtue and Purity of Circumcision made without Hands, would put an End to Circumcision outward; for the Mosaical Shadows and Figures were the most truly put off when t'ey felt the Substance, Christ, the Life, the End of such things risen in their mortal Bodies; for, as the Sun-light swallows
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up the Moon-light, and as Darkness is chased away when the Sun appears, and mounts up in its lustre, so all outward Shadows, Types and Figures, from the dayes of Righteous *Abel* to *John*, were to vanish as the Life of Christ came to be exalted in his Church; *John* intimated thus much when he said, *I must decrease, he must increase*: So *John's* Water-baptism was to decrease, *John* being a Fore-runner, and his Servant, was to resign up his Baptism to Christ, yea, and as a Servant to deliver all things into his hands, as Heir and Lord: *John's* Baptism reached unto Christ's Kingdom, but hath no place therein; yea, and to bring Shadows and Figures into his Kingdom, is (if rightly understood) antichristian; for his Kingdom is wholly spiritual, and in his Church he is a Bundle of Myrrh, yea, that very thing which from *Abel* to *John* was represented by outward Shadows.

So that those the Apostles baptized, as internally, I am persuaded, they did it for a season in relation to *John's* Ministration, for the sake of the Weak, and of others, the Day being but even dawning, which was to put an End unto and fulfil the Laver-Washing, yea, and the *Jordan*-washing, as all other Shadows from *Abel* to that very season.

And that they baptized on this Account, and not by a Command of Christ, several Grounds induce me to believe:

First, *Paul* a chosen Vessel, who planted many Churches, yet altogether ceased from *John's* Ministration of Water-baptism; after that he had used it twice or thrice, as probably all the Apostles did, 1 Cor. 1. 14, 15, 16, 17. he thanks God that he baptized none but such and such, saying expressly, *Christ sent him not to baptize, dip or plung their Bodies in Outward Water, though he did it to a few, yet he had no command for it*: Hence it necessarily follows, that he did it by Permission, in reference to *John's* Ministration, for the sake of the Weak, or of others, and the present time, till the Lord Christ, the End of all Figures, was more revealed in them: What was he sent to do? To preach the Gospel, Christ, and his Baptism, which washes inwardly, fulfilling outward Washings.

Secondly, This *Paul*, who had the Mind of Christ, held out
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but one continuing Baptism in the Kingdom of Christ, writing to the Saints at *Ephesus*, he said, *There is one Lord, one Faith, one Baptism*, *Ephes. 4. 5.* There had been two Baptisms, *John's* with Water, *Christ's* with the Spirit; yet the one is repealed, and not preached up among them. So to the wise in heart I appeal, whether this one Baptism he preached up, was *John's* with Water, or *Christ's* with the Spirit; and whatever thou be that sayes that the one Baptism which the Apostle preached up, was *John's* Water Baptism, I tell thee thou denyes *Christ*, and his Baptism with the Spirit, and lets *John* and his Water-baptism in his Throne, thou stumblest at the Rock, the Day-Star thou knowest not, nor the Sun of Righteousness risen, and the Shadows flown away. Now if any scruple this Scripture, and simply desires to be resolved, whether Baptism he preaches up, the Mouth of *Paul* in another place may inform thee, *1 Cor. 12. 13.* *By one Spirit we are all baptized into one Body.* Here thou may'st be satisfied, he tells thee, there is One Baptism; he also informs thee, what that one Baptism is, not into *Jordan*, not into a Bowl, Basin or Font, but by the one Spirit into one Body. So to every seeing Eye *John's* Water-baptism is here laid aside, his Ordinance thereto repeal'd. Now it being that *Paul* was not sent to baptize with Water, and that he preached up one baptism, and that of the Spirit, it necessarily follows, that whom he baptized with Water, he did it by Permission in reference to *John's* Ministration; Using and Instituting are two things; the Apostles Condescended where they never Commanded.

And whereas some alledge, *The Eunuch said unto Philip, Here is Water, what doth hinder me to be baptized?* *Philip said, If thou believe with all thy heart, thou mayest*, *Acts 8. 36, 37.* He saith not *thou must*; he held it not to be of absolute Necessity, so condescended, as before: The holy Spirit, which seals up to God, was received without Water-baptism, or Rantism; where then is the Necessity of Dipping or Sprinkling?

Now, in reference to what was last objected, several Testimonies consonant to what I here assert, might be produced, and that of such, who were not of mean Account in their Day, their Works by many yet had in esteem.

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'The use of the Ceremonial Law (saith *Wellebius* in his common places) was profitable before the Death of Christ; after his Death unto the Promulgation or spreading abroad of the Gospel, it was indifferent, but after the Promulgation or clear publishing of the Gospel, the observation of Ceremonies is not only unwholsome, and unprofitable, but also deadly. Hence *Paul* at the beginning, would have *Timothy* Circumcised, because of the weakness of the *Jews*, *Acts* 16. 3. but after that the Gospel was more fully Preached; he would not yield that *Titus* should be Circumcised, *Gal.* 2. And saith he, 'The Observation of Jewish Ceremonies would now be nothing but a denying of the Coming and Death of Christ. So there was a time (say I) when *Jordan*-washing was profitable; there was a time, when it was indifferent; in which time the Apostles made some use of it; and there is a time, when it may be said to be Antichristian, in pleading for the outward Washing, when the Laver of Regeneration, filled with the Water of Life, for the cleansing of the inward Man, is set open, and when performed in that Spirit which is at Enmity unto Christ.

Wilfred, a *Presbyter*, reasoning with *Bishop Coleman*, about the time of the celebration of *Easter*, said, 'God forbid we should accuse the Apostle of Folly, when he observed the Precepts of *Moses*, the Church as yet *Judaizing* in many things; neither were the Apostles on a sudden able to abolish all Legal Observances, which had been of Divine Institution: On this account *Paul* circumcised *Timothy*, offered in the Temple, purified himself, allowed of Head-shaving, had his Head shorn at *Cenchrea*, profitable to no other end, but to avoid ministring of Offence to the *Jews*, who being weak saw not the End of these things; in the year 664.

Piscator on *Acts* 16. 3. saith, 'After the Example of *Paul* and *Timothy*, that the Weak may be gained, let us not refuse to submit unto troublesome things, which otherwise we might with a good Conscience forbear.

'*Paul* (saith *Trapp* on 1 *Cor.* 9.) became all things to all men that he might save some; and how? not in conforming to their Impieties, but in the Use of things indifferent, in Bowels of

‘Compassion to them. *Paul* (saith he) harp’d much of this ‘String, out of a fervent and ardent Desire to gain Souls to the ‘Lord.

‘Though many Legal Types (saith *Gell*) continued some considerable time after *Christ’s* Death, yet they lost their positive ‘and obligatory Power, and were used only as *Adiaphora*, things ‘indifferent, in Compliance with the inveterate Prejudices of new ‘Converts, lately brought over from *Judaism*, who could not ‘quickly lay aside that great Veneration, which they had for the ‘Rites of *Mosaic* Institutions.

Obj. *Peter* baptized some Gentiles after that the Spirit was slain upon them; doth not this perpetuate Water-Baptism?

Answ. True it is, while *Peter* preached the Everlasting Gospel unto the Gentiles, the Gift of the Holy Spirit was poured out upon them; then said *Peter*, Can any man forbid Water, that these should not be baptized, which have received the Holy Spirit as well as we? *Acts* 10. 44, &c. The Grounds and Reasons why Water-Baptism, *John’s* Ministration, was some time used for a season in the primitive times by the Apostles, are before mentioned: I do not believe, that *Peter* had any more Command for Water-Baptism than *Paul* had, who said expressly, *Christ* sent me not to baptize, but to preach the Gospel: Yea, and this *Paul* said, *Acts* 20. 27. I have not shunned to declare unto you the whole Counsel of God. It seems *John’s* Ministration of Water-Baptism’s Continuance was not of his Counsel: Where did he exhort *Timothy*, *Titus*, *Philemon*, or any of the Churches he wrote Epistles to, to continue Water-baptism? on the contrary he shews it was fulfilled, ended, repealed, as hath before been spoken to, though in Relation to *John’s* Ministration, and in Compliance with the present State, he baptized some few, as others upon the same grounds did. *Paul* circumcised *Timothy*; yet in 1 Cor. 7. 19. he saith, Circumcision is nothing, and Uncircumcision is nothing; but the keeping of the commandments of God: The same may be said of Water-baptism, ‘Tis not Dipping, or Not Dipping, but the keeping of the Commandments of God; this is the *bonum hominis*, the

the *totum hominis*, the *one thing necessary*, 'twas not easie to bring them from what had been commanded, but as Truth discovered it self to be the Substance thereof: *Paul* writing to the *Galatians* said, *How turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in Bondage?* Gal. 4. 9. What is earthly and beggarly is not of power to enrich with spiritual Blessings: Water is an Element, & appertains to the elementary Part in man, which is to pass away, in the Revelation of the Substance, which turns out the earthly within, and earthly Rudiments without, establishing a Kingdom in Righteousness and Substance, out of Figures and Shadows. *Peter* never ascribed Regeneration to outward Water; neither did he preach, That Children (*dammati priusquam nati*; that is, *damned before they be born*, as the Doctrine is now) by sprinkling Water upon them, are made Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven; but he ascribed Regeneration to the Eternal Word, saying, *Being born again, not of corruptible Seed, but of incorruptible, by the Word of God, which lives and abides forever,* 1 Pet. 1. 23.

Peter, a Fisher of Men, having caught a Draught of *Gentiles*, was right-glad thereof; so in Compliance with the present Season, as others did, condescended to Outward Water, which washes the Outward Man, and might take Occasion therefrom to exhort them to wait for an Encrease of the Spirit's Virtue and Power, the Heavenly Baptism, which washeth the Inward Man, for inward cleansing; the Effect of the Spirit's Baptism is a gradual Work.

The Third Assertion.

Christ's Baptism in or with the Spirit only, is the Baptism that is to continue in the Church to the End of the World.

John being the Fore-runner of Christ, according to the Father's Appoiatment, was to baptize with Outward Water, *John* 1. 33. to wash away the Filth of the Outward Man, shadowing out Christ ready to be revealed, and by his spiritual Baptism to cleanse the Inward Man, to make it a Habitation of God; and this Water-baptism was to be of less Continuance then the Shadows of *Moses*, as the Morning-Star, though brighter then the other Stars, shines less while then they, because the sudden Appearance of the Sun swallows it up: So *John's* Water-baptism, though its Beginning was long after Circumcision, commanded in *Abraham's* dayes, and the Shadows of the First Priesthood, commanded in the dayes of *Moses*, yet was it to have an End with them: for whenas after Christ's Ascension, Christ's Baptism began, cleansing inwardly, then *John's* Baptism, a Figure thereof was ended and fulfilled, the Shadow was to give way to the Substance, the Sign to the Truth, the Letter to the Spirit, the Servant to the Son; for, as the Prophets were until *John*, so *John* was until Christ; and *John* must no more exceed his Bounds, then *Moses* and the Prophets theirs; as the Prophets gave up to *John*, so *John* was to give up to Christ: *John*, a Creature, had a Temporary Baptism; but Christ, who is the same to day, yesterday and forever, hath an Everlasting Baptism, by the Spirit into one Body: and Christ's Kingdom stands not in Signs, Figures and Shadows, but in Righteousness, Peace and Joy in that Spirit wherewith he baptizeth.

Now, after *John's* Water-Baptism had continued some 4 Years, then Christ's Baptism with the Spirit, without Water, began to be manifested, as you may see *Acts* 1. 5. Christ told his Disciples, saying, *John* only baptized with Water, but ye shall be baptiz-

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and with the holy Spirit not many dayes hence. Consider, they were not to stick in *John's* Baptism, much less in Rantism, a Tradition then unheard of, nor build their Tabernacles there, nor judge it sufficient, but were to wait for the Promise of the Father, even the Spirit, wherewith Christ baptizeth; the plentiful effusion of the Spirit was received as the great Blessing of Gospel-days, of the Evangelical State and Dispensation, which is to run parallel with the Age and Duration of the World; herein the Everlasting Gospel is preached to Kindreds Tongues and Nations.

This precious Promise of the Father was accomplished and fulfilled at the Day of Pentecost, when the Disciples were waiting together in one Place, Cloven Tongues, like as of Fire, sat upon each of them, and they were all filled with the Holy Spirit, and spake with other Tongues, as the Spirit gave them Utterance, *Acts* 2. 1, 2, 3, 4. Thus it was evident and manifest, that *John* the Baptist was a true Prophet, who said, *I baptize with Water, but Christ shall baptize with the Holy Spirit and with Fire.* Christ, *Acts* Chap. 1. bad them wait for the promise of the Father; he told them what the Promise was, even the Baptism with the holy Spirit; and they received what they waited for at the Day of Pentecost, *Acts* 20. they were filled with the holy Spirit, which was Christ's Baptism without Water; mark this, without Water, more excellent then *John's* Baptism with Water. Now Baptists and Rantists, Dippers and Sprinklers, for the most part are fallen into that Diminution, Deprivation, or utter Abolition of divine Understanding, as that it seems ridiculous, or altogether erroneous, to tell them of a Baptism without Water: This of Pentecost was the beginning of Christ's Baptism, after he was ascended; to this *John* witnessed, saying, *Joh. 7. 39. He that believeth on me (said Christ) out of his Belly shall flow Rivers of living Water:* but this spake he of the Spirit, which they that believe on him should receive; for the holy Spirit was not yet given, because that Jesus was not yet glorified; but as soon as he was glorified, then he began to let out the Power of his Spirit, even his Baptism, the Progress of Christ's Spiritual Baptism was further manifested, as *Acts* 8. 17. *Peter* and *John* laid their hands on the Believing Samaritans, and they received the holy Spirit;

after this the Apostle *Peter* preached Christ to *Cornelius*, his family and Friends, the holy Spirit fell upon them, *Acts 10. 44.* Moreover, all the Saints at *Rome*, at *Corinth*, in *Galatia*, in *Ephesus*, in *Philippi*, in *Celosi*, in *Pontus*, in *Capadocia*, in *Asia*, in *Bithynia*, yea, and all the true Churches were in their respective Measures Partakers of the Spirit of the Lord, and of its Baptism, which was and is the One Baptism to continue in the Church of Christ to the End of the World; for, in the Church, the Kingdom of Christ, the Apostles preached not up Circumcision nor Baptisms, but one Circumcision made without Hands, one Baptism by the Spirit into one Body, and of the Necessity of the Continuance of the Spirit's Baptism in the Church of Christ, let the Wise in Heart, who read these things, consider:

First, Without the Spirit's Baptism, none come to see the Volumn of Corruptions in his Heart to be cancelled, none escape the Bondage, Slavery, Darknes, Defilements and Reprobate State of corrupt Nature, but who walk in the Light, wherewith Christ hath enlightened them, and submit to its Guidance, they encrease in heavenly Encreases, they grow in the Spirit, and seal its Baptism, so receive a New Nature, and their Thoughts, Words and Works are savoury, Effects and Fruits of this new and heavenly Nature: *Peter* wrote to the Saints who were Partakers of the Divine Nature, *2 Pet. 1. 4.* Here the Image of God is renewed, the Life of God known, Fellowship with him in his Holiness and Purity, yea, in his Blessedness, in the beatifical Presence and Brightness of his Glory, this Outward Washing, though a Thousand times over, can never bring unto, but leaves the old Nature, the cursed Nature, alive and vigorous in the Creature.

Secondly, Christ's Baptism gives a New Name, who hearken to Wisdom's Teaching, and in the Cross of Christ see Sin crucified in their Mortal Bodies, and with the Sword of the Spirit, in which the Evangelical Baptism is, see the Enmity slain, such receive a New Name; *To him that overcomes, will I give to eat of the hidden Manna; I will give him a white Stone, and in the Stone a New Name written, which no man knows saving he that receives it,*

Rev. 2. 17. The Lord's Worthies are fed with Heavenly Manna, hidden from the Wise, from the Prudent, from the Princes of this World; they have a White Stone, in which they are comforted, notwithstanding all the black Coles, wherewith the world seeks to belinear them; this Stone may spiritually be called *Eben-ezer*, by interpretation, *the Stone of Help*; these have a New Name, better then that of Sons and Daughters, *Isa. 56. 5.* Here, not thorough Willing, Running and carnal Conformity, but through Faith, the Spirit of Adoption is received, wherein Christ's Baptism is witnessed; and because you are Sons, God hath sent forth the Spirit of his Son, crying, *Abba Father, Gal. 4. 6.* God hath no Still-born Children; the Spirit of Grace is a Spirit of Supplication, to this New Name, Adoption, Cry of *Abba Father*, Outward Washing cannot bring; 'tis a rich, yea, an enriching Gift, received by the Hand of Faith, *Rom. 8. 15.*

Thirdly, The Spirit's Baptism must continue in the Church, otherwise no true Worship, without it the true Worship is not known; the Woman of *Samaria* acknowledging Christ to be a Prophet, forthwith she sought to be satisfied in a Case of Conscience, concerning Worshipping in that Mountain, or in *Jerusalem*, Christ said unto her, *The hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father; for God is a Spirit, and they that worship him, must worship him in Spirit and in Truth, John 4. 24.* How? In Spirit, in Opposition to the carnal and idolatrous Worship of the *Samaritans*, who worshipped God under the Representation of a Dove: How must God be worshipped? In Truth, in Opposition to the Typical and Figurative Worship of the Jews, which was but a Shadow of the Gospel-worship. Paul bare record unto this Worship, saying, *We are the Circumcision, which worship God in the Spirit*; as truly it may be said, They are of Christ's Baptism, who worship God in the Spirit; such as have their Luxuriences lopped off, unruly Passions mortified, and cast away as a superfluous Fore-skin; such are inwardly circumcised, inwardly baptized by the One Spirit into One Body, in which the true Worship is.

Fourthly, The Spirit's Baptism must continue in the Church; else no Translation into the Kingdom of Light; 'tis through the Spirit that Entrance is known thereinto: so that the Doctrine of Men, who preach, teach and affirm, that *Sprinkling of Infants*, which they call Baptism, *makes a Member of Christ, a Child of God, an Inheritor of the Kingdom of Heaven*, is an antichristian Doctrine, setting outward Water in the place of the Spirit of Christ, whose Work only translates into the Kingdom of God; so that the Apostle Paul gave thanks to God, *who had delivered them from the power of Darkness, and had translated them into the Kingdom of his dear Son*, Col. 1. 13. So 'tis the Power of God, who is a Spirit, that translates into the Kingdom of Christ; not extrinsecal, that is, *outward water*, as many erroneously teach; such as truly have a Lot herein, though through the Malice of the old Serpent; they be cast into a dark Dungeon, yet may say in Faithfulness and Verity, as *Oscolampadius* upon his Death-bed said, *His sat lucis*, Here within is plenty of Divine Light.

Fifthly, The Baptism of the Spirit makes the Heart the Lord's Temple, outward Water tends not to the cleansing of the inside; but in the Faith the Spirit is received, which baptizes into one Body: *Paul wrote to the Corinthians*, saying, *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? and if any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are*, 1 Cor. 3. 16, 17. And this Temple is not washed by *John's* Ministration of outward Water, but by Christ's Ministration of the Water of Life, 'tis swept by the Lord's Power, 'tis beautified with Holiness, perfumed and sweetned with Heavenly Graces, like Incense and Myrrh; the Lord will dwell in a poor, provided it be a pure Heart, 1 Cor. 6. 19, 20.

Sixthly, The Spirit's Baptism enables to the Work of the Gospel-Ministry; not Arts nor Sciences, nor Humane Endowments; not *Aristotle's* Ethics, nor his Physicks, nor his Metaphysics, makes a Minister of Christ, but the Virtue of the Spirit, where-with Christ baptizeth; *The Spirit of the Lord is upon me* (saith Christ)

Christ) he hath anointed me to preach the Gospel to the Poor; see Luke 4. 18. even the Gospel, a Word of Excellency, Authority, Certainty and Sufficiency: yea, and Christ said to his Disciples, John truly baptized with Water, but ye shall be baptized with the holy Spirit not many dayes hence; and ye shall receive Power, after that the holy Spirit is come upon you; and ye shall be Witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the Earth, Acts 1. 5, 8 Consider this, Christ himself here calls Baptism of the Spirit, the Power qualifying and enabling them to be his Witnesses. Yea, and 2 Pet. 1. 21. Holy Men of God spake as they were moved by the holy Spirit; they were acted, carryed out of the Dungeon of Self; whence issue Dreams & Uncertainties, to say & do what God would have them. Yea, and on the Day of Pentecost, Cloven Tongues like as of Fire, fete upon each of the Disciples, & they were all filled with the holy Spirit, and spake as the Spirit gave them Utterance, Acts 2. Thus were they baptized with the Spirit, Christ's Baptism, without Water, John's Baptism; and they were taught, both *ἐκδοῦναι*, to divide the Word aright, as also *ἐκμαρτυρεῖν*, to set it aright, to teach well, and live well; so that in the sense of God's Innocency wrought in them; they commended themselves as Examples for others to follow. Yea, and 1 Pet. 4. 10. As every man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God. Clouds when full pour down, Presses over-flow, Aromaticall Trees sweat out their precious and soveraign Oyls; so the divinely qualified Witnesses bring out rich Treasures, even lively and life-giving Oracles; this is through the Spirit's Baptism, not through Acquired Attainments and Accomplishments.

Seventhly, The Spirit's Baptism brings into the true Service of God; for no Kindred, Tongue, Language, Nation, Family, Man or Woman hath an entrance into the pure Service of God; but inasmuch as they feel the Spirit of the Lord in them, moving Heaven-ward; for, as the Apostle said, But now we are delivered from the Law, that being dead wherein we were held, that we should serve in newness of Spirit, and not in the oldness of the

the Letter, Rom. 7. 6. The true service of God is in the newness of that Spirit wherewith Christ baptizeth, in which man being kept, he holds constantly a Countermotion to the course of the World, to the torrent of its reigning corruptions, in this, Bodies are presented a living Sacrifice, holy, acceptable unto God, which is their reasonable service, Rom. 12. 1. a living Sacrifice instead of a Ram; sinful Passions are here slain instead of a Goat; unclean affections, instead of flying Fowls; vain Thoughts, soaring Purposes, wandring Imaginations are slain; this is read in those Bodies that are this living Sacrifice.

Eighthly, The Spirits Baptism makes all that partake of it one in and with Christ, the Head: Christ prayed to his Father, saying, John 17. 11. *Holy Father, keep through thy own Name those whom thou hast given me, that they may be one, as we are*; he prayed for their Oneness, who was heard of his Father: and Verie 20, 21. *Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father art in me, and I in thee, that they all may be one in us*. No true Unity is out of the Lords Name; it is a strong Tower, a Munition of Rocks; here security and safeguard is known, a sure and sweet Haven to have recourse unto. After Christs Ascension, when the Spirit was received with which Christ baptizeth, the Churches were Witnesses of this Oneness; so Paul told the Galatians, Chap. 3. 27, 28. *As many of you as have been baptized into Christ, have put on Christ; there is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female; for ye are all one in Christ Jesus*. These were clothed with the Sun; these were beautiful through divine Ornaments: Consider this, it was not through Water-baptism, but through the Spirits baptism, that Christ was put on, that Oneness was witnessed. And 1 Cor. 12. 13. *By one Spirit we are all baptized into one Body*: So who become living Members of, & at Body wherof Christ is the Head, and feel themselves to be of the Corporation and Company of Believers, 'tis through the Spirits Baptism, not through outward Water. And 1 Cor. 6. 17. *He that is joyued unto the Lord is one Spirit*. Further, Paul to the Ephesians

sians said, Endeavouring to keep the Unity of the Spirit in the Bond of Peace, Epl^e 4. 3. So the Unity and Unanimity is in the Spirit, in which Christs Baptism is.

Ninthly, The Spirits Baptism cleanseth from sin and iniquity, so fulfils inwardly what John's Water-baptism shadowed forth outwardly; 1 Cor. 6. 9, 10, 11. Paul wrote to the Corinthians, saying, Know ye not that the Unrighteous shall not inherit the Kingdom of God: it is an undefiled Inheritance, the Unclean must not tread on that golden Pavement. And this Apostle having branched out such and such Workers of Iniquity, he concludes thus, And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God. Consider this, when they came to be Partakers of the Spirit, to know its Baptism, then they came to be washed, sanctified, yea, and justified also. The same Apostle wrote to the Saints at Ephesus, saying, Christ loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of Water, by the Word, that he might present it to himself a glorious Church, without Blemish, Spot or Wrinkles. Now 'tis not Water without, though man were washed a thousand times therewith, but the Spirit of the Lord, wherewith Christ baptizeth, where a Well of Water is known springing up unto eternal Life, that effects these things in the Church.

Tenthly, The Spirits Baptism makes true Christians; so deny it, and sweep true Christianity from off the Earth. Paul writing to the Romans said, He is not a Jew which is one outwardly, neither is that Circumcision which is outward in the Flesh; but he is a Jew which is one inwardly, and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of man, but of God: and as truly it may be said, He is not a Christian that is one outwardly, neither is that Baptism which is outward in the Flesh; but he is a Christian which is one inwardly, and Baptism is that of the Heart, and not in the Letter, whose Praise is not of men, but of God: Gods Eye and Regard is to the inward Jew; and the inward Circumcision, to the inside Christian, to the in-

inward Baptism; but mans Eye and Regard who knows not the Laver of Regeneration, is to the out-side *Christian*, to outward Baptism; for of the many *Episcopalians*, *Presbyterians*, *Independents*, *Baptists*, and others, who have written of *Baptism* and *Rantism*, that is, *dipping* and *sprinkling*, few if any have written of the Baptism of Christ, with the Spirit, which *John the Baptist*, *Christ*, *Peter*, *Paul*, &c. bare witness to; the Virgins Birth was by the Angel unto *Joseph* named *Jesus*, by interpretation a *Saviour*; for saith he, *He shall save his People from their Sins*, *Matth. 1. 21*. After he was baptized of *John* in *Jordan*, and the holy Spirit descended like a Dove upon him, from this divine Anointing, which came upon him, he came to be called *Messias* and *Christ*, which both signifie *anointed*; *Christ* in *Greek*, as *Messias* in *Hebrew*, signifies *anointed*, because he was anointed of the Father: *Peter* bare record of Christ, saying, *God anointed Jesus of Nazareth with the holy Spirit and with Power, who went about doing good, and healing all that were oppressed of the Devil; for God was with him*, *Acts 10. 38*. Thus *Jesus* was the Anointed of the Father, the Christ, the *Messias*, and him the High Priests, Prophets and some Kings under the Law, anointed with material Oyl, represented: so *Christians* signifies *Anointed Ones*; and none are truly *Christians*, but as they partake of the Anointing, whereby they become Members of Christ, spiritually influenced by Christ their Head, so become Kings and Priests unto God. The Disciples (as *Acts 11. 26*.) were called *Christians* first in *Antioch*, called so by divine Direction, as the word signifies, saith *Trapp* on this place; the same Anointing which came upon *Jesus*, which God gave not by measure unto him, *Joh. 3. 34*. the same Anointing is given in measure to the Members of Christ, of his Fulness they receive Grace for Grace; these are true *Christians*, truly Anointed Ones, *Hebr. 1. 9*. *Thou hast loved Righteousness, and hated Iniquity, therefore God, even thy God, hath anointed thee with the Oyl of Gladness above thy Fellows*. Thus real *Christians* partake of the Anointing in their respective Measures; *Christians* are Christ's, and they that are Christ's, have crucified the Flesh, with the Affections and Lusts; *Gal. 5. 24*. Now such as take not up the Cross, but live in the Flesh, in the carnalizing

Principle, and in this profess the Scriptures, God, Christ, and his Ordinances, so become swel'd with historical Knowledge and Notions, and hence conclude themselves *Christians*; I say, they are not really so; *Non re, sed nomine Christiani*; Not real, but nominal *Christians*, in Name only; even as such, who said, *they were Jews, but were not, but were the Synagogue of Satan*, Rev. 2. 9. The *Turks* at this day stile themselves *Musulmans*, that is, *The only true Believers*: The Angel of the Church of *Sardis* was thus reproved, *Thou hast a Name that thou livest, but art dead*, Rev. 3. 1. so could neither praise nor serve the living God: A Ship may be called *Safeguard* or *Goodspeed*, yet may fall into the Hand of *Pirats*: So specious Names of *Christians*, *Believers*, *Church-members*, advantage nothing, except the Cross of Christ be borne, the Anointed received, which truly makes such.

Eleventhly, The Spirits Baptism saves, is present Salvation: Now who contend for *John's Ministry*, *Water-baptism*, be it *Dippers* or *Sprinklers*, their discourse is of what the Saints enjoyed in the primitive times, and of what Salvation shall be in another World, not waiting for Salvation and Redemption in this Life; but they that live not the Life of the Righteous, shall not dye the Death of the Righteous, nor shall have the Reward of the Righteous: but the Apostle *Paul* preached present Salvation, not by *John's Baptism*, or *Water-washing*, but by the Baptism of Christ, through the renewing of the Spirit, *Titus 3. 5. According to his Mercy he saved us, by the Laver or Washing of Regeneration and renewing of the holy Spirit*: so that, so far as a man is regenerated, renewed by the holy Spirit, which is Christ's Baptism, so far he is saved from sin, and from the Reward thereof: this Laver of Regeneration fulfils inwardly what *Moses's Laver* and *John's Jordan-washing* shadowed forth outwardly: this Laver of Regeneration removes the old Nature, and brings in a new Nature, whence issues new Thoughts, new Desires, new Words and new Works; he lives, thinks, speaks, works, loves and acts otherwise then he was wont; the Old Man and his Deeds are put off, the New Man and his Deeds are put on; Outward Water is not of that virtue to effect this in man, 'tis a Water of a more Heavenly Nature;

ture; *Paul* writing to the Saints at *Ephesus*, said, *By Grace ye are saved, through Faith, and that not of your selves, it is the Gift of God*, *Ephes. 2. 8.* These were Witnesses of present salvation; they had known stirrings in the Womb of Grace, precious unto God, had persevered therein, so became God's Workmanship, to know the glorious Fabrick of the New Man erected in them; these were truly made alive unto God, who had lain rotting and stinking in the sepulchre of Corruption; these knew Christ's spiritual Baptism; to this purpose *Peter* bare record, saying, *The like Figure whereunto even Baptism doth also now save, not the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ.* *Peter* here speaks of the Ark of Noah, which by Command of the Lord was made of Gopher wood, *Gen. 6. 14.* a kind of Cedar, saith the old Naturalist *Pliny*, which is not subject to Rottenness nor Worm-eatenness, but endures forever; a shadow of Christ Jesus, who is the same to day, yesterday and forever: so the Ark was a Figure of Christ, as it saved by Water outwardly: so Christ by his Baptism, the Water of Regeneration saves inwardly from the Deluge of sin, from the drowning Waves of iniquity and transgression. *Baptism saves now*, saith *Peter*: But what Baptism doth he speak of? of *John's* with Water, or of Christ's with the Spirit? the Apostle answers this, lest any should misapprehend his sense and intent, he explains himself evidently and fully, saying, *Not the putting away the Filth of the Flesh*, the cleansing of the outward man, the effect of *John's* Baptism, but the Answer of a good Conscience towards God, the effect of Christ's Baptism in and with the Spirit, which inwardly saves, and brings to know and witness the Answer of a good Conscience, by the Resurrection of Jesus Christ, *1 Pet. 3. 9, 20, 21.*

Piscator on *Matth. 3.* gives his Testimony altogether answerable to what is here written, saying, 'That the Apostle *Peter* here ascribes Salvation to inward Baptism, not to the outward, which extends no further than the outward man.

Hammond, in his Paraphrase and Annotations on the New Testament, saith on the aforesaid place, 'As the Ark in the Water kept men safe from drowning, even so Baptism doth save; not that

that of *John*, which cleansed but the Body, but that which is signified by it, even the Baptism of Christ with the Spirit, who saves from sin, and from the wages thereof.

Obj. *The Baptism here spoken of by Peter, must needs be Water-baptism, because he calls it a Figure; for it were not proper to call the Spirit's Baptism a Figure.*

Ans. I confess, while I had recourse only to our *English* Translations, this before was my own Objection; but consulting the *Greek* Copies, the thing was cleared unto me, and our *English* Translations appeared not so sound and clear as might be desired; *Peter* speaking of the Preservation of 8 Souls in the Ark by Water, faith, if truly translated, *Whose Antitype Baptism doth also now save us*; And what is this Antitype? even Christ, who baptizes with a spiritual and saving Baptism, even Christ, the Truth, the Sum, the Substance, the Thing signified by Types and Figures; Circumcision outward was a Type, Circumcision inward the Antitype; *Moses's* Laver a Type, the Evangelical Laver of Regeneration the Antitype; Anointing without a Type, Anointing within the Antitype; the Ark saving by Water without, a Type, Christ by his spiritual Baptism saving from the proud Billows of Wickedness and Uncleaness is the Antitype; so that the Antitype comes in lieu, stead, place or room of the Type: ἀντίτυπος is the Greek word, and ἀντί signifies *pro* as well as *contra*; ὑπάλληλος Consul, ἀνὸς ἀλλοῦ Προconsul, the Consul Deputy, one that officiates for him; these things Linguists understand: so that though our *English* Translation renders it, *The like Figure whereunto even Baptism doth also now save us*; yet it is properly, truly and answerable to the nature of Truth rendred, *Whose Antitype Baptism doth also now save us, even as the Ark saved them of old.* And if any say, This is but a Conceit or Whimsie of my own Head, let such read *Gerh.* on this word, who faith, ἀντίτυπος in hoc loco ipsam veritatem significat, typo ac figuræ respondentem; that is, *Antitype in this place of Peter, signifies the Truth is self, answering to the Type and Figure: Truth, that is Christ, the Way the Truth and the Life, who baptizeth with the Spirit, and saves from sin, as the Ark saved*

outwardly. *Varabalu, Grotius, Erasmus, Capellus, Beza, Hammond*, gave their Testimonies to the same purpose.

If this Scripture of *Peter* held out a Figure or Type, then one Type would answer another, which were improper; for every shadow, type or figure, relates to the substance as its Fulfiller. Again, it were to conclude the Gospel-Dispensation, to be a state of figures and shadows, which is the sum and substance of all; the Kingdom of God stands not in Meat and Drink, but in Righteousness, Peace and Joy in the holy Spirit, wherein the Redeemed cry *Abba Father*, *Rom. 14*. VISIBLES are temporal, as *Moses's Laver-washing*, *John's Jordan-washing*, imposed only until the Time of Reformation; but INVISIBLES are eternal, as the Spirit of the Lord is eternal, in which *Christ's Baptism* is; such as center in temporals, that Eye being shut which sees into the beginning, before the temporals, these are but as an House without Pillars, tottering with every Blast, as a Ship without Anchor, tossed with every Wave; for the Establishment is in that which is Eternal.

— *Whose Antitype Baptism doth also now save us.* By this Scripture (as all the wise in heart understand). *Peter* puts an End to Baptism of the Flesh, as *Paul* did to Circumcision of the Flesh; for saith *Paul*, *Rom. 2. 28, 29*. *He is not a Jew which is one outwardly, neither is that Circumcision which is outward in the Flesh; but he is a Jew which is one inwardly, and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of men, but of God: which in effect is this, In Gospel-dayes, where all shadows are fulfilled, Circumcision in the Spirit puts an end to Circumcision in the Flesh, in effect Peter saith as much of Baptism; Baptism (saith he) saves, but not that Baptism which puts but away the Filth of the Flesh, but that Baptism of Christ in the Spirit, where the Answer of a good Conscience is known: Yea, by this Peter intimates, that Baptism in the Spirit puts an end to Baptism in the Flesh; for of a Truth it may be said, He is not a Christian who is one outwardly, neither is that Baptism which is outward in the Flesh; but he is a Christian which is one inwardly, and Baptism is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of men, but of God: For neither*

ther *Moses's Laver-shawing*, nor *John's Jordan-washing*, could bring inward Cleanness and Purity of Conscience; therefore Christ put an end to all outward shadows, figures and Types, by the Power of his Spirit inwardly effecting and fulfilling that which they in an outward manner shadowed out. Many bear record in Truth to the Apostles Testimony, who said, *The Law made nothing perfect, but the bringing in of a better hope, by the which we draw nigh unto God*, Hebr. 7. 19. Here is the perfecting of the Children of Light; here they are truly joynted whom Satan had dislocated. *Paul*, who was not sent to baptize, but to preach the Everlasting Gospel, a more weighty and ponderous Concern, he had his Call from Heaven; in writing to the Church at *Rome*, he speaks of Gifts differing, and exhorts every one to be faithful; but of baptizing with Water, he speaks not; but in other places sets up the Spirit's Baptism, as conducing to the Salvation of the Soul.

So who are serious in the things of God, cannot but conclude from what is spoken, that the Spirit's Baptism is the only Baptism, peculiar to Gospel-dayes, and that the continuance thereof is of absolute necessity, whatever you be that deny it, to and in the Church, you shut out of the Church the divine Nature, the new Name, the true Worship, Translation into the Kingdom of God, the Lords Temple, the Gospel-Ministry, the true Service of God, true Unity, inward cleansing, true Christianity, present Salvation: and what is that Church, and what are the respective Members thereof, that are destitute hereof? Out-sides, Formalists, tossed to and fro, as a Feather or Froth upon the Waves, hurried about with every Wind of Doctrine, like Glasses blown into this or that shape at the pleasure of mans breath; what are Professors that are destitute of the Spirit and its Baptism? as hollow Trees in an old Wood, tall, but pithless, sapless and unsound. What are these lifeless Formalists? as a Bulrush, whose Colour is fresh, Skin smooth, Body knotless, yet nothing is within but a kind of spongy unsubstantial substance. The Swan in the Law was rejected for sacrifice, as some affirm, because of her Black Skin under White Feathers: thus it is with Unscripturalized Out-side Formalists; their Performances, how specious soever

foever, black Death reigning within, brings them not unto divine Acceptance, their most Religious Duties and Performances issue from Art and Acquired Parts, not from divine In-dwellings, who then touched with the sense and possession of the Lord's Presence, and with the Virtue of his spiritual Baptism, can be silent? And not, as the Lord's Worthies contend for it, of the which such excellent things are spoken; if Christ must have preeminence in all things, if he be All in his Church, beautified out of his Wardrobe, why is Outward Water so much magnified in Gospel-dayes? Christ is sufficient to and in his Church, without John, though John was of use in his season, to point out Christ to come; so the Baptism of Christ, without visible Water, is sufficient in his Church, without the Baptism of John with Water, though the Baptism of John with Water was useful in its season, being a shadow of a better thing to come, even of Christs Baptism with the Spirit, who said, *He that believes on me, out of his Belly shall flow Rivers of living Water: but this spake he of the Spirit, which Believers in him should receive,* John 7. 38, 39. So that Believers receive the Spirit; so Christs Baptism, living Water is to flow out of the Womb of their Souls; they know the precious Virtue thereof, its Cooling, Cleansing, Thirst-quenching and Frustrifying Virtue; they know the fulfilling of Moses's Laver and John's Jordan-Washing in their Mortal Bodies.

The

The Fourth Assertion.

Baptism, that is, Sprinkling of Infants, is a Case unprecedented in the Primitive times, an Irreptitious Custom, sprung up in the Night of Apostacy, after the Falling Away from the Primitive Order.

I Have already shewed the Temporary Baptism of *John*, and have likewise spoken of the Baptism of *Christ* with the Spirit, and that this Baptism put an end to *John's* Water-baptism, as to the other shadows; so that to and in the gathered Churches one Baptism was preached, and that by one Spirit into one Body, the shadow being left off: now it remains that I inform you, how Dipping, which was *John's* Ministration came to be re-assumed, and likewise how Sprinkling of Infants got entrance among the Professors of Christianity.

Christ being upon the Mount of *Olives* with his Disciples, told them, that False Christs and False Prophets should come, *Mat. 24.* which *John* seeing fulfilling and fulfilled, said expressly, *they were come*, saying, *Little Children, it is the last time; and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time, 1 John 2. 18.*

Paul in the Spirit of Discerning fore-saw and fore-told of an Apostacy, a Departure from the Faith, that seducing spirits should be heeded, and Doctrines of Devils, *1 Tim. 4. 1.*

John in the Spirit fore-saw all the world wandering after the Beast, *Revel. 13. 3.* yea, and he saw and fore-told of a great Whore, that should sit upon many Waters, even upon Peoples, Multitudes, Nations and Tongues, *Revel. 17. 1, 15.* yea, and he saw and fore-told, that all Nations, yea, Kings themselves, should be drunk with the Cup of Fornication, *Revel. 18. 3.* Now as these things were in fulfilling, Darkness entred the Professors of Christianity, yea, and losing the Virtue and Influence of the Heavenly Pearl, *Christ*.

Christ in them, the End, Fulfilling, and Substance of all shadows from *Abel* to himself, then they began to re-assume shadows and figures without them, then losing the pure Grain, they began to magnifie the Husk, losing Christs Spiritual Baptism, the bubbling Spring of living Water, purifying inwardly; then they began to re-assume *John's* Ministration of Water-baptism outwardly, yea, and to call it Christs Ordinance, then Divisions abounded; *some baptized or sprinkled Old People on their Death-beds; some baptized people in their more early Age, as when they were capable of being catechized; some began to baptize or sprinkle Young Children; some baptized or sprinkled people after they were Dead; some baptized the living for the Dead; some baptized Children in their Mothers Womb, before they were born; some made the Character of a Cross in their Foreheads with a Burning Iron, which they called Christs Baptism; some baptized themselves every year, still pretending and crying, Christs Ordinance.* *Zuinglius* in his Ago taking notice of the Confusion of men in reference to Baptism, bore record in this manner, saying, *In the beginning of my Book* (saith he) *I must ingeniously profess, that almost all those that have undertaken to write of Baptism, even from the very times of the Apostles, have (which I desire may be spoken with the favour of all) not in a few things erred from the Truth:* Yea, and this *Zuinglius*, as well as they, erred also, the truly illuminated, Branches of the true Vine, turns from such as turn from the Life of the Scriptures, the End of Shadows, into Shadows and Inventions, 'tis more honourable to joyn to the Word without Men, then to joyn to Men without the Word.

Now of the fore-mentioned Confusion and Inventions concerning Baptism and Rantism, Dipping and Sprinkling, more followeth.

I profess, I have traced the steps of Antiquity, and have been diligent to search out the Original of *sprinkling*, that if possible I might find him out to whom this Tradition, *Rantism*, that is, *sprinkling*, may cry *Abba Father*; and what I have found there-to relating, I freely commend to him that reads me.

I find it recorded, that about the year 230. lived one *Cyprian*, who was Bishop of *Carthage*, in which time the foggy Exhalations

tions of Darknes much ascended the Hearts of the Professors of Christianity, yea, so much as that Christ's Baptism in and with the saving Spirit, the Water of Life being much lost within, they began exceedingly to magnifie Water without, the visible Element, thinking Water-baptism saved, ascribing Washing of Souls, Regeneration, taking away of Original Sin, freeing from Perdition, and eternal Salvation to it; yea, and in effect the Belief of this Doctrine remains, and in such as would be accounted high Sharers in Reformation, that the thing is so, multitudes of Testimonies might be produced.

Whence (saith Augustino) bath Water so much Virtue, as that it touches the Body, and washes the Heart, August. in Hom. 8.

Through baptismal Water men pass from Earth to Heaven, saith Ambrose de sacramentis.

As Water extinguisheth, cleanseth, and whiteneth above other Liquors, so in baptismal Water fleshly Lusts are quenched, Sin both original and actual washed away, Innocency begotten, saith Algerus.

Not particular men only, but even Councils were involved in this erroneous Conceit and Misapprehension.

The Council of Florence taught, *That by Baptism we are spiritually born again; and that it imprints in the Soul a Character, that is, some spiritual sign; indeleble, that is, which cannot be blot- ted out: and further, That we are thereby made Members of Christ, of the Body of the Church, Summa Concil et Pontif.*

The Trent Council taught, *That by Baptism we put on Christ, and are thoroughly made New Creatures.*

Children dying without it, are by the Roman-Catholicks ac- counted *Heathen*, and must not be buried in Hollowed Mould, Church, or Church-Yard. Protestants dancing after the same Pipe, account such *Heathen*, and wanting their *Christendom*, so bury them behind the Church, so called.

This ancient Error of magnifying outward Water, when the the purifying Virtue of the Water of Life was lost, yet re- mains; 'tis read in the beginning of the old Catechism of present allowance, *My Godfathers and Godmothers in my Baptism, wherein I was made a Member of Christ, a Child of God, and an Inheritor*

of the Kingdom of God. Is not here unspeakable Virtue ascribed to baptismal Water.

Mayer, in his Explanation of the English Catechism, paraphrasing on the before-cited words, saith, *Ourward Water makes none Partakers of such Priviledges, and that the Externals of the New are of no more Vertue then the Externals of the Old Testament; alledging, that in Christ Jesus neither Circumcision avails anything, nor Uncircumcision, but a New Creature, and the keeping of the Commandments of God. Baptism (saith he) confers not Grace, ex opere operato, as the Church of Rome teaches; and if not Grace, neither those precious Effects of Grace, neither is external baptismal Water any more effectual then the Blood of Bulls and Goats to take away sins, Hebr. 10. 4.*

But to return from this digression, in Cyprian's Age, though the Degeneration was not so great and general, as afterwards it became, yet they greatly magnified Water, and ascribed Salvation to it; so that converted Persons deferred their Baptism to as near their Latter-end as they could guess, so that they might have an Evidence of the Remission of their sins all at once; they were not willing to have it before, lest by after-sinning they should lose their Evidence: now in propounding this End to themselves, sometimes they deferred their Baptism so long, as that through Extremity of Sickness and Weakness, or the like, they could not be baptized, that is, *dipped*; then one *Adamnus* enquired of Cyprian, *What they should do in such a case?* Cyprian answered, *Seeing it could not be done as it ought, without the hazard of the sick Persons Life, they must do it as well as they could, so that they might have the Element of Water applyed to them on their Beds, sprinkled upon them, alledging Ez. 36. I will sprinkle clean Water upon them, yet if they were restored again, they should be dipped in a River.* Now Cyprian allowing of *sprinkling* in this case, people would make use of it in other cases; see Cyprian's Epistle to *Magnus*. Here you see the Author of *Rantisms*, that is, *Sprinkling*, not Christ, nor the Apostles, but Cyprian; not in the dayes of Christ, but some Two Hundred and Thirty Years after; yet not Infants, but Old People were sprinkled. Also he pleads for the *sprinkling* of new converted Prisoners in the Prison-house; by degrees they let

let in the Custom of Sick Children, afterwards of All Children, Cyp. Lib. 4. Epist. 7. Magdib. pag. 126.

For further confirmation hereof, *Musculus* saith in his *Common-Places*, pag. 741. *Anciently very many did defer their Baptism to the very utmost term of their Life, to the end that they might depart pure and blameless out of this Life, and so they did not suffer themselves to be baptized, except in their Bed, and that by sprinkling only, in the very point of Death, that they might dye with an Evidence; for this cause these were called Clinicks, that is, Bed-rid, and Clinick Baptism: in this manner Constantine the great, the Son of Helena, a zealous Professor, was baptized when about Sixty Five years old, being sick, and dyed a few dayes after, Socrat. Scholast. lib. 1. cap. 26. Mark this, that in the coming in of Rantism, that is, sprinkling; Old Men were sprinkled, not Infants.*

In early Ages of the Church, Baptism (saith Cave) was deferred till old Age.

Basil Bishop of *Cesaria*, though born of believing Parents, as his Father being Bishop of *Nisen*, was not baptized till aged, *Osiander*, Cent. 4. lib. 3.

Theodosius the Emperor, though born of Christian Parents, and instructed in the Faith, yet was not baptized till aged, *Historia tripartita*, lib. 1.

Further, The *Bohemian* Confession holds out, that Baptism for the most part was administered to Men of riper years.

In *Alexandria* the holy Scriptures were read and interpreted by the Unbaptized, as well as by them that were Baptized: Which thing plainly evidences, that they ascribed not that virtue to Sprinkling of Infants, as afterwards men did, and now do.

It was a Custom among the Ancients, that they that were baptized, were baptized Naked, supposing that as they were stripped of their Garment, so by baptismal Water the old man, that is, in-dwelling sin and corruption was put off, *Wolfgangus Musculus* *Dnsauus* in his Comment on the *Psalms*. This Custom continued very long, as Authors say.

They had a Custom in the Primitive Church (saith Trapp on Col. 2. 12.) that the Party to be baptized clad himself with old cloaths, which he put off when he entered into the baptismal Water, and at his coming

out he put on new Clothes: What did they signifie hereby? That they conceived, that by the Virtue of baptismal Water, they put off the rotten Rags of Unrighteousness, and put on the Garment of Righteousness and Salvation. Thus the Water of Life being much lost within, which cleanseth, washeth, purifieth, sanctifieth and taketh away Spots, Blemishes and spiritual Deformity, they ascribed this Work to Water without.

One said,

*Ardua sacrati baptismatis aula cornuscat
Quo delicta Ada Christus in amne lavat.*

After this it came to be considered, that many dyed before they became old, therefore it was decreed, That Children, when growing to years of Discretion, should be instructed in Christian-Principles, and then baptized. *Zwinglius* saith in his Book of Articles, That Children were alwayes openly instructed, and when their Faith had made an impression in their Hearts, and they confessed the same with their Mouthes, then were they admitted to Baptism. Here was Teaching before Baptism; but now they Sprinkle Infants, and many years after teach them.

The one Baptism, by one Spirit into one Body, being much lost, then they re-assumed *John's* Ministration of Water-Baptism, or an Imitation thereof. *Johannes Bohemius* saith, In time past it was the Custom to administer Baptism alone to those that were instructed in the Faith, and were before *Easter* (so called) and *Pentecost* catechized, and then upon their Confession they were baptized; this was done twice a year, at *Easter* (so called) and *Pentecost*; such as were baptized put on a White Garment when they came out of the Water, for the aforesaid Reason, or in token of that innocent course of Life they had engaged to walk in; this White Raiment, being exorcized and ex-fused with sundry Ceremonies, they wore till the Sunday after *Easter* (so called) and on that day put it off; which Day, from those White Rayments, was called *Dominica in Albis*, that is, The Lord's Day in White. Concerning this: *Lactantius* said,

Fulgentes

Fulgentes animas vestis quoq; candida signat
Et grege de niveo gaudia pastor habet.

*White Rayments Represent Souls chaste and pure;
The Shepherd for his Flock takes Gladness sure.*

The same Ceremony was observed by those that were baptized at *Pentecost*; so from their White Rayments *Pentecost* came to be called *Whitsunday*, that is, *White-Sunday*, in Memorial or Imitation thereof: When Infants are now baptized, they have on their Heads a White Cloth, called a *Chrisome*, *Johan. Bohemius de gentium moribus*, lib. 2. *Camdens Brei.* pag. 768. *Cave* in his *Primitiva Christianity*.

Pope Sirisius, in the year of the Lord 389. decreed, That Baptism should not be celebrated but at the aforesaid two seasons, Easter and Pentecost, *Summa Concil. et Pontif.*

Baptizing at these two seasons became almost Universal, saith *Cassander de Baptismo*.

Thou hast received after Baptism (saith *Ambrose de sacramentis*) a White Rayment, a Token that thou hast put off the Pleasure of Sin, and hast put on the chaste or pure Rayment of Innocency.

Luther, Bullenger, Erasmus, Ludovicus Vives, Melancton, Beza, Bucar, Augustine, Marlotat, Chamier, Hammond, Eteld, Hugo Grotius, Zuinglius, Taylor, Parens, Tertullian, Origen, Cyprian, Eusebius, Hieracles, Dyonysius, Athanasius, Hillary, Basil, Gregory Nazianzen, Ambrose, Arnobius, Jerom, fourth Council of Carthage, the Council of Laodicea, the Council of Neocesaria, Balsamon, Zonaras, Walafridus Strabo, Monsieur Daille, Beatus Rhenanus, and Augustine in his Book *De Fide*, gave in their respective Testimonies, that in the more early Ages of the Church, Repentance, Confession of Faith, and Instruction in Christian Principles, was commended to people as the only Qualifications for Baptism; those thus instructed in Christian Principles were called *Catechumens*, so were admitted to Baptism, which Custom (saith *Zuinglius*) I wish it were in use in our Age: *Augustine* and others charged their Opinions, if their Writings be not corrupted by the *Index expurgatorius*,

Augustinus

Augustine, the Son of the virtuous *Monica*, being instructed in the Faith, was not baptized till about the thirtieth year of his Age, as faith *Naucerus*, in the year 391. His Mother would not have him baptized young, lest through youthful Propensity he should fall into sin, which after Baptism would be greater and more perilous, as she conceived, *White's Apology for Rushworth's Dialogues*.

Gregory Nazianzen, born of Christian Parents, his Father being a Bishop, was baptized about the twentieth year of his Age, *Osfander*, Cent. 4. Lib. 3.

Ambrose, born of Christian Parents, remained instructed in Christian Principles, and was unbaptized till he was chosen Bishop of *Millain*, *Paulinus in vita Ambrosij*.

Jerom, born of Christian Parents, was baptized when about thirty years old, *Erasmus in vita Hieron.*

Chrysofom, born of Christian Parents, was not baptized till the one and twentieth year of his Age, *Hugo Grotius* on *Matth.* 19.

Nestarius was made Bishop of *Constantinople* before he was baptized, *Vossius de baptismo*, pag. 106.

In *Northumberland* is a River called *Glen*, in which *Paulinus* (coming into those parts with the King and Queen, and staying there some thirty six dayes) baptized many, all which time he spent in catechizing and baptizing, being instructed, he baptized them in the River *Glen*; these were not Infants, neither were they sprinkled at a Basin, Bowl or Font, but they were returned to the Shadow, *Camb. Brit.*

Basil said, None were to be baptized, but the *Catechumens*, that is, such as were duly instructed in Christian Principles, *Lib. 3. contra Eunomium*.

Dr. Taylor, mentioning the Canon, pag. 238. saith, 'It intimates a Practice absolutely universal in the Church of interrogating the *Catechumens*, concerning the Articles of their Creed, which is one Argument, that either they allowed not of Infants Baptism, or that they did prevaricate egregiously in asking Questions of them, who, as themselves well knew, were not capable of answering.

Now,

Now, what high Thoughts they had of Baptism, what Virtue they ascribed to it, how they magnified it, further appears by the Canon of a Council under Pope *Honorius* the first, who put forth, that *No commemoration of an holy Oblation, nor the Office of Singing should be bestowed on those Catechumens, that dyed without the Redemption of Baptism*, Concil. *Bacarense* sub *Honorio* primo, vide *Summa* Concil. et Pontif.

In the dayes of the Apostles, when the Woman was clothed with the Sun, the Church was beautified with the Garments of Christ's Righteousness and Innocency, Satan operated to entangle them in the Net of Shadows, Elements and beggarly Rudiments, as appears by *Paul's* Epistles to the *Galatians*, *Colossians*, &c. Now after the Apostles dayes, as Satan, the old Adversary, was more and more prevalent, so the purifying Faith, and the blessed, primitive, apostolical Order was more and more departed from, the one Baptism, which is spiritual, was in a high measure lost, then they began to re-assume *John's* Ministration of Water-baptism without, or an Imitation of it, as dipping or sprinkling Aged People, baptizing Middle Age, Youth after they were catechized; and as Darkness encreased, Inventions were multiplyed, and entered the Throne of the Hearts of Christianity, as sprinkling of Infants, Godfathers and Godmothers, Chrism, Chrismos, Fonts, &c. in this Apostacy they ascribed the virtue of Saving, Sanctifying, Regenerating, inward Washing to Baptismal Water without, as now, of making Members of Christ, Children of God, &c. *John* ascribed no such Virtue to his Baptismal Water, but only used it as a Figure of that inward Washing which should be witnessed in the Church, by the Baptism of Christ in the Spirit, without Outward Water.

Of the Original and Progress of Pædo-baptism, rather Pædo-rantism now, that is, Sprinkling of Infants.

AFTER this it was considered, that many Infants and Children dyed before they were capable of catechizing and instructing in the Principles of Christian Religion, and being doubtful concerning the Salvation of such, they wrote to *Augustine* the Father, to have his Thoughts concerning the State and Case of such as dyed unbaptized: To whom *Augustine* returned this Answer, *Infants, who whether they begin to live in the Mothers Womb, and there dye, or being born of their Mothers, depart out of the World without the Sacrament of holy Baptism, they are damned, being guilty of Original Sin.*

Consider the Fury of this Uncharitable man, how he plants his great Gun against innocent Children. Christ told certain, *that they must become as Little Children*; which implies Children to be harmless and innocent, else they could not enter into the Kingdom of Heaven: But this *Augustine* taught, that Infants born or unborn are damned if they dye without Baptism. Truly he was stiled, *Durus pater infantum*, a hard Father to Infants. Again, He ascribes to Outward Water the washing away of original Sin and actual also; so sets corruptible Water in the place of the Blood of Christ, which indeed cleanseth from all Sin.

Cassiodor on *Psal. 5.* thus wrote, *That in Baptism Original Sins and Offences are so cleansed, that it restores us to that Purity in which Adam was created.*

Consider into what a Gulf of Error this Doctrine leads such as receive it, ascribing the cleansing away of Sin to outward Water, yea, and that it restore to that Purity in which *Adam* was created: When such poysonous Pills as these were swallowed, such pernicious Doctrines credited, that Children quickened in the Womb, or brought forth, dying without Water-baptism, were damned; and that by Water-baptism they were cleansed, and made

made as pure and innocent as *Adam* was before his Fall, from such accounts as these the Necessity of Infants-Baptism was concluded, and the Danger without it, and the unspeakable Benefits of it; thus were Monsters conceived & brought forth out of the Womb of Ignorance, and further to beget people into a Veneration & Esteem of it, it must have no lower Title and Denomination then of being *Christ's Ordinance*; and those Scriptures which were spoken of *Christ's Baptism* in the Spirit, of the Water of Regeneration, must be wrested and perverted to defend Water-Baptism and Rantism; yea, and the Doctrine of *Augustine*, and such like, being rooted in mens Belief, Sprinkling of Infants must be accounted *Christ's Ordinance*, and all that deny the same must be branded as *Hereticks* and *Schismaticks*.

And that *Augustine*, *Fulgentius*, *Leonardus Coquans*, *Cassander*, and many of the Ancients were of Opinion, That Children, born or unborn, if they dyed without Baptism, were damned, Ecclesiastical History plentifully shews; *August. ad vicentium victorem*, *Fulgentius*, *Leonardus Coquans in August. de Civit. Dei August. de fide ad Patrum Diaconum*, *Cassander de baptismo*, *Epitoma operum Augustini*, pag. 75.

Again, Some will have *Pædo-baptism* or *Pædo-rantism*, that is, dipping or sprinkling of Children, to be of more Antiquity then *Augustine*; for 'tis recorded, that about the year 243. lived a Priest called *Fidus*, who willed people to baptize young Children according to the manner of Circumcision; about which thing *Cyprian* with sixty six Bishops and Elders gather'd together, ordained, That Children should timely be baptized, as well before as after the eighth day. It seems the Doctrine of *Fidus* concerning Dipping or Sprinkling of Children was new, and seemed strange to *Cyprian*, seeing he would not ratifie nor confirm the same without the Sentence and Advice of sixty six Bishops; had it been commanded by *Christ*, practised by the Apostles, and continued in Matter and Manner to *Cyprian's* dayes, there had not been a Necessity for the concurrence of so many Bishops concerning the same: and though *Cyprian* here enjoyned Baptizing of Children, yet a few years before, he was for the Dipping or Sprinkling of Aged People. See his Epistle to *Magnus*.

Now *Cyprian* and his fellow Bishops allowing of Childrens Baptism, hence it got great entrance among the Churches professing Christianity; so that *Cassander*, in his Book *de Infantium baptismo*, saith, that *Baptism of Infants came to be much used by the Fathers, who lived some three hundred years after the Apostles*. He excludes it from being Christ's Command, or practised by the Apostles.

As the Apostacy was more and more manifested, Sun and Air, the Purity of the primitive Church, through the Smoak of the Bottomless Pit, darkned, then Traditions and Inventions of men were multiplyed, then the Necessity of Infants Baptism by *Augustine*, *Cyprian*, and such like, was introduced, and by the Ratification and Enjoyment of Popes, Councils, General, National or Provincial Synods, Kings, as absolutely necessary, was strengthened.

Johannes Bohemus saith, 'That Baptism of old was administered to none (unless upon urgent Necessity) but to such as were before instructed in the Faith, and catechised; but when it came to be judged Necessary to Everlasting Life, it was ordained that Infants should be baptized, and that they should have Godfathers and Godmothers, who should be Sureties for Infants, and should renounce the Devil in their behalfs, it grew to this in the *Roman-Catholic Church*, that at the baptizing of a Child, the Priest 1. blows three times in the Infants Face; 2. he anoints his Eyes, Ears and Nostrils with Earth moistned with his Spittle; 3. he names him, and marks him with the sign of the Cross upon his Breast and Back with Hallowed Oyle; 4. he dips him into the Water, or pours Water upon him three times in form of a Cross; 5. dipping his Thumb in the Holy Chrism (as they call it) he signs the Childs Forehead with the sign of the Cross; 6. he covers him with a White Garment; 7. he puts into his Hand a Burning Candle, Lib. 2. *de Gentium moribus*.

When the primitive Purity was turned from, the one Baptism by the one Spirit into one Body lost, then steamed such like things out of the Bottomless Pit into the Church; and to gain Estimation, they must be filed Christ's Commands, or at least Apostolical Traditions.

Augustin

Augustine (as 'tis said) was the first that preached the Necessity of Infants Baptism; and as Nations became drunk with the Cup of Abomination and Fornication, idolatrous and strange Erroneous Doctrines streamed out of Apostatized Christendom.

About the year 402. the *Milevitan* Council, celebrated by ninety two Bishops, put out this Canon, 'All that affirm that young Children receive Everlasting Life without the Sacrament of Baptism, and will not that young Children newly born be baptized, to the taking away of original Sin, that they be anathematized, *Magdiburg. Cent. 5.* This Canon then sent to *Rome*, had the Ratification of Pope *Innocent* the third.

In the 5th General Council at *Carthage*, held in the year 416. 'twas decreed, 'That whosoever denies, that little Children by Baptism are freed from Perdition, and eternally saved, let them be accursed. This was confirmed and ratified by the said Pope *Innocent* the third, after by Pope *Zosimus*, after by Pope *Boniface*.

Isidore saith, 'If Children were not baptized, so thereby renewed, and original Sin washed away, they were in a state of Damnation, *Madg. cent. 7.*

Pope *Hormisdas* ordained, 'That Children, if they be weak, should be baptized the same day in which they are born, *Summa Council. et Pontif.* And what care is taken in this Nation for weak Children, to make sure their Christendom (as they say) I may be silent.

About the year 692. *Ina* King of the *West-Saxons*, ordained, 'That every Infant should be baptized within thirty dayes after its Birth on the Penalty of his Parents forfeiting thirty shillings; and if the Child dyed unbaptized, the whole Estate. These *Saxons* received the Faith of the Church of *Rome*, from the mouth of *Augustine* the Monk, and others.

About the year 816. the Council under *Wolfrid* ordained, 'That they should not pour Water upon the Heads of Infants, but immerge, that is, dip them in the Foat, *Full. pag. 109.* It seems they were for Dipping, not for Sprinkling.

In the 9th Century it crept in, 'That in Exorcism, the Head,

Ears and Nose should be salted, and anointed before Baptism, *Magd. Cent. 9.*

Arcusine's Doctrine, That Children born or unborn, were damned, if they dyed without Baptism, being received as a Heavenly Oracle, hence Infants Baptism was enjoined by Popes, Councils and Kings, and great Virtue was ascribed to it, as the taking away of Original Sin, and of regenerating Infants, and renewing of them, and freeing them from Perdition, and eternally saving them, and of making them Members of Christ, Children of God, and that it made the Receivers as pure and innocent as Adam was before his Fall; these things being believed, Churchmen became Defenders and Propagators of it, common people received it with Greediness: Who would refuse an Eternal Inheritance tendred upon such terms? Thus Ignorance & Blindness entering Christendom, the Custom and idolatrous Tradition of Infants Baptism became so epidemical and general, as that in the eleventh Century it was scarce questioned; in this Age it crept in, That Salt should be put into the Mouth of the Baptized, Magd. Cent. 11.

In the Discourse between Dr. Harpsfield Arch-Deacon, and John Bradford Martyr, this Bradford said, *I dare not exclude from Christ all that dye without Baptism.* He placed not Salvation in visible elementary Water; but the *Roman-Catholicks* are otherwise minded, and thrust the Souls of Infants that dye without it into a *Limbus infantum*, a place very nigh Hell, and their Bodies out of Christian-burial, into an Unhallowed Place; and in this Nation, who pretend to Reformation, behind the Church (so called) if granted for burial to the Unbaptized, must be received as a Favour,

And to the Decrees of Popes, Councils and Kings, there are several wrested Scriptures and Objections alledged for the defence and confirmation of Infants Baptism.

I. Obj. *Whole Families were baptized, so Children.*

Ans. 'Tis written, that *whole Families believed*, John 4. 53.
Must

Must it be inferred hence, that Children, not grown up to years of Discretion, believed; Families may be without Children, they may be grown up, or they might be newly married Families, or their Children might be dead: so 'tis a wild Inference to ground Infants Baptism on this, faith *Optatus*.

II. Obj. *The Spirit accompanies Water in Baptism, and Water so accompanied is Christ's Baptism, the Spirits Baptism.*

Ans. The Scripture bears record against that; the holy Spirit fell on the Apostles on the day of Pentecost; this was Christ's Baptism, the Spirits Baptism, and here was no Water made use of, *Acts* 1, & 2. yea, and in *Acts* 11. 15. he calls the holy Spirit falling on them, the Spirits Baptism, without the Element of Water; as for Water, that he calls *John's* Baptism.

III. Obj. *Those that have right to the Promise, they have right to the Seal thereof; but the Children of Believers have right to the Promise; ergo, they have right to the Seal, that is baptism.*

Ans. In Christ, the Promise of the Father, all the Kinreds of the Earth obtain the Blessing; he is also the Covenant of Light, given for Salvation to the Ends of the Earth, *Isaiah* 42. 6. and that such as have right to the Promise, have right to the Seal thereof, that is a real Truth; but that Dipping or Sprinkling of Infants should be the Seal of the Covenant, that I deny, as Antichristian: consider, the first Covenant stood in Meats and Drinks, and divers Baptisms, that is, Washings; it had a temporary Seal, to wit, Circumcision, *Rom.* 4. 11. but the New Covenant, Christ Jesus, the great Promise of the Father, hath a spiritual, yea, an eternal Seal: this is my positive Affirmation in this case, that the Old Covenant standing in outward things, had an outward Seal; but the new Covenant, the Promise of the Father, hath a spiritual Seal: Paul a Witness of Christ, the new covenant, the great Promise of the Father, in writing to the Saints at *Ephesus*, he testified on their behalf, saying, *After that ye believed, ye were sealed with the holy Spirit of Promise,*

mise, Ephes. 1. 13. He calls the Spirit the Seal of the New Covenant, Christ, the Promise of the Father, not Baptism nor Rantism, dipping or sprinkling. Further, he exhorted them in these words, *Grieve not the holy Spirit, whereby ye are sealed to the Day of Redemption*, Ephes. 4. 30. He preaches up the Spirit to be the Evangelical Seal of the New Covenant, the Promise of the Father; so who preach up Water-baptism to be the Seal, they oppose the Apostles Testimony, deny the Lord's Privy and Royal Seal, and introduce another of mans making; the sealed are the Lord's Excellent Ones, his Worthies. And as for that Scripture, Acts 2. 39. *The Promise is unto you, and to your Children, unto all that are afar off, even as many as the Lord shall call.* This makes nothing for Water-baptism or Rantism to be the Evangelical Seal: Peter told the House of Israel, that the Promise was to them, to their Children, yea, to all the called of the Lord. Outward Water was not the Promise which they were to wait for, but a thing of a more Heavenly Nature. Christ told the Jews, John 8. 39. *If ye were Abraham's Children, ye would do the works of Abraham:* so that such were the Children of Abraham, and had right to the Promise, who were found doing the Works of Abraham: yea, and the Apostle told the Galatians, that they which were of Faith, were the Children of Abraham, Gal. 3. 7. such Children as these have right to the Promise, and know the Seal thereof.

IV. Obj. *Infants-baptism is an ancient Custom, so to be continued in the Church.*

Ans. The antiquity of a humane Tradition proves it not to be of divine Institution; the spreading or over-spreading of Leprosie, proves it not to be Soundness; the Entrance of true Reformation thrusts out humane Inventions, old as well as new: what Christ received of his Father, that he taught his Disciples, Apostles; what the Apostles received from Christ, the Treasury of Wisdom and Knowledge, that they taught to and in the Churches, and the same was to be committed and commended to faithful men in the Faith; the Tongue of the Learned was their

All

All to them, and in them; and in this Faith that Tongue was kept silent, which afterward brought the Darkness into the Church: in the Eye of divine Illumination we see to before *Augustin* was, or *Cyprian* was, or Pope *Innocent* the third was, who (as 'tis said) first established Infants-baptism; by ratifying the Canon of the *Milevitan* Council; by this Eye we see and feel to the Primitive Order, before the Apostacy was, Christ, the Apostles and primitive Church, in the Beauty of Heavenly Virginity, taught no such thing, as *dipping or sprinkling of Infants*, and in the Faith the primitive Order is to be pressed after & contended for, & the Smoak of the Pit, Inventions, Traditions and Idolatrous Customs, inconsistent with the living & Life-giving Truth are to be warred against: *Id verum quod prius, prius quod ab initio, ab initio quod ab Apostolis*, Tertul. contra Marcion, lib. 4. That is Truth, that was first; that was first, which was from the beginning; which was from the beginning, which was from the Apostles; what the Apostles preached, that they received from Christ, who is *Alpha* and *Omega*, the First and the Last, the Beginning and the End, glorified with the Father before the Foundation of the World. *Augustine* Bishop of *Hippo* testified, saying, *Custom is not to be preferred before Truth, but ought to give place to the Truth*: but who plead for Infants-baptism or Rantism, they would keep Custom in the Throne, and exclude Truth. *Cyprian* Bishop of *Carthage* bare Testimony, saying, 'Custom crept in among some people, ought not to hinder Truths prevailing and overcoming; for Custom without Truth is nothing but ancient Error, wherefore forsaking Error, let us pursue the Truth. These two said well, though true it is, as their Writings evidently demonstrate, they were guilty of mingling their traditions, inventions and imaginations with the Doctrine of Christ and of the Apostles.

V. Obj. 'Tis said, Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God, John 3. 5. *doth not this perpetuate Infants-baptism?*

Ans. Christ gave no command for Infants-baptism, neither did

did the Apostles practise any such thing; whoever alledge this, or any other Scripture for it, they use the Scriptures as Torturers, who putting innocent men upon the Rack, so force them to speak that which they never thought; such are these, who wrest the Scriptures, to draw a sense out of them which the holy Spirit never intended, so tortures and perverts them as to make them speak for maintaining those things which were not commanded nor spoken of in those dayes wherein the Scriptures were given forth. After the Apostles dayes Satan made an Encroachment upon the Garden of the Lord, Earthly Exaltations of Darknes fumed into the Professors of *Christianity*, then their Judgment became carnal, and being not able to savour divine things, they wrested those Scriptures which spoke of the Water of Life, and applied them to outward Water, ascribing inward Washing and Regeneration thereto, whereas indeed external Water can contribute nothing thereunto in this place. Christ preached unto *Nicodemus* the Necessity of Regeneration, and informed him how it was brought forth, not by outward Water, which can reach no further then outward things, but by a Water able to renew a man, to make him a New, Holy and Heavenly Creature, to dissolve the rotten and loathsome Fabrick of unrenewed, untransformed man, where Belial is King, and to erect a Building in Righteousness and true Holiness, where Christ is Monarch, sole Lord. Other Scriptures give witness to this, as *John* 4. 10. Christ said to the Woman of *Samaritan*, *If thou knew the Gift of God, &c. thou wouldst have asked of him, and he would have given thee living Water.* Mark, here is a Living Water, a Life-giving Water, effecting a living Work; and this all the Re-born know. Further, saith Christs Verſ. 14. *The Water that I shall give him, shall be in him a Well of Water, springing up unto Everlasting Life.* And *John* 7. 38, 39. *He that believeth on me, out of his belly shall flow Rivers of living Water,* which Believers in him should receive; there is a living Water producing a Work of Wonder in the Bodies of men, making all things new; this fulfils inwardly what Water elementary shadowed out outwardly, which cools, cleanses quenches the Thirst, makes fruitful outwardly.

Piscator on this *John 3. 5.* saith very evidently, *Seeing that without this Water, whereof Christ spake to Nicodemus, no man can attain unto eternal Life, it follows, that Christ spake not of Baptismal Water.* *Lombard, Vossius*, yea, a Cloud of Witnesses have showed down Testimonies to the same purpose; but if notwithstanding all this, thou wilt have *John 3. 5.* to speak of material Water, then *Mat. 3. 11.* *He shall baptize you with the holy Spirit and with fire*, must be understood of material Fire, then outward Fire must be used in Baptism, which would be judged an Absurdity, and a strange Doctrine; Water and Fire are in these places added, to shew the effectual Operation of the Spirit, working that inwardly which Fire and Water represent outwardly, as many have observed; born of Water and of the Spirit, or of Water which is the Spirit, *John 7. 38. 9.* as *Piscator* observes: so baptized with the holy Spirit and with Fire, baptized with the holy Spirit, which is Fire, a Coal from the Lord's Altar, giving light to the inward man, spiritualizing him, changing him into the divine Image, from Glory to Glory, elevates and carries the Renewed Heaven-ward, purifying from the dross of Sin, Pollution and Defilements, uniting to the Called, Faithful and Chosen, separating from the World, in a word, who dwell in the Light of Grace, these more and more receive the Spirit, in which Christ's Baptism is a Coal from the Lord's Altar, operating inwardly as elementary Fire outwardly.

Of Children in the Womb Baptized.

Satan, the grand Adversary, by Hellish Suggestions, Wicked Temptations, Unclean Injections, by little and little after the primitive Times disjoynted, and as I may say, dis-spirited many, so that the pure serious Worship in Spirit and in Truth came by little and little to be departed from, and a Will-Worship clouded with Ceremonies, Shadows, Traditions, Inventions of men came to be established, so that *Augustin* in his day taught, *That Children born or unborn, if quickened in the Womb, were Damned, if they dyed without baptism*: hence the Necessity of baptizing Infants was concluded, as before I have touched. Now it being obser-

ved, that many Children dyed in the Womb, and according to Father *Augustin's* Doctrine such were damned, if unbaptized; the consideration of this set them to seek a Remedy for that Disease, and none could be found, except the Child in the Womb could be baptized; but if it might, then all was well: in order to this concern, a great Question was propounded, *An pueri in utero possint baptizari, ita salvari*; that is, *Whether Children in the Womb could be baptized, so saved, yea or nay?* This was looked upon as a Mysterious Question, and necessary to be considered, and it set the most curious Wits on work, and out of the Magazine of carnal Reasoning came this Conclusion:

If a Quickened Child in the Mothers Womb shall be in danger to dye, thorough the Weakness of the Mother or of the Child, or thorough hard Labour, let them bless or pray for the Child, and let them strengthen the Mothers Womb, let them commend the Child to God, with Desires to baptize it, and can protest, saying, The Fault is not in them why that Child is not baptized; the Observation of these Ceremonies upon the Child's account, was judged equivalent to Baptism, and the Child concluded to be saved thorough its Parents Belief, *Cassander de baptismo*. Thus after the ingress of Apostacy, multitudes of Inventions were brought into the Church, and to the end they might have favourable Entertainment, they were stiled *Decent*, and *Doctrines of Christ*, or *Apostolical Traditions*.

Concerning Baptizing of the Dead.

Thorough the Smoak of the Apostacy after the Apostles dayes, such was the Depravation of mens Understandings, as that they ascribed the virtue of Renovation, Regeneration and Eternal Salvation, to Baptismal Water; yea, and not a few concluded it effectual not only for the Living, but also for the Dead, so that the *Caraphygiens* and *Montanists* baptized the Dead Bodies of men, as saith *Philastrinus*, and *Georgius Ederus* in his *Maraologia hereticorum*.

These were some (saith *Sparke*) that baptized the Dead, and put the Sacramental Bread in their Mouths, as their *Viaticum*,
judging

udging it better to have such a necessary Ordinance by Proxy then altogether to go without it.

A Child that dyed unbaptized was taken up and Christened (as 'tis said) and had his Fathers Name given him, *Magd. Cent. 7.*

Concerning Baptizing the Living for the Dead,

Thorough the Apostacy many fell into a dead Lethargy (as I may say) into a spiritual Sleepiness, Drowiness and Forgetfulness, as *Israel* of old, who forgot the Lord dayes without number, a Custom crept in among the *Marcionites* and *Cerinthians*, that when any *Catechumenist* dyed without Baptism, that is, such a one as had been instructed in the Principles of Christianity, some living Person was placed under the Bed of the Deceased, then the Priest came unto the Deceased Party, saying, *Desirest thou to be baptized?* the Dead Man replying nothing, the Party under the Bed answered for it saying, *I would be baptized*: thus they baptized him for the Dead, as if they acted a Play upon a Stage, *Tertull. Epiphane Cerinth. heres. Goodwins Roman & Jewish Antiquities.*

Paul to the *Corinthians* said, *If the Dead rise not at all, why are they then baptized for the Dead?* *1 Cor. 15. 29.* a Custom (saith *Piscator* on this place) not universal, nor taken up in all Churches, nor among the *Corinthians*, is here noted. A Custom (saith this *Piscator*) sprung up among the ancient *Christians*, of being baptized at or over the Graves of the Dead of the Martyrs, to testifie (saith he) that with Christ they were dead to sin, and ready to dye for him, &c. But the Churches who bare about in their mortal Bodies the Dying of the Lord Jesus, so came to witness his Life manifest in them, they knew the Ground of Rudiments and beggarly Elements cast out, the End of Shadows and Figures manifested, in which they left off *John's* typical Baptism without, and all other irreptitious Customs and Confusions about the same.

Of an Annual Baptism, that is, of such as Baptize themselves every Year.

The *Habbasines*, a kind of mongrel Christians in *Africa*, baptize themselves every year on the day of *Epiphany*, so called, in Lakes or Ponds, thereby to keep a Memorial of Christ's Baptism in *Jordan*, which was performed on the afore said day, as many of the Ancients conjectured, Trapp on *Matth.* 3.

Of Outward Fire used in Baptism.

The Apostacy prevailed with and in the Church as a Consumption upon a Mortal Body, which weakens the Body by little and little, causeth Leanness; and turns the Body to the Dust; so the Apostacy crept in by little and little, the Cross of Christ being turned from, Weakness followed, spiritual Leanness; that was lost which opens Scriptures, and fulfils them in men; so conceits, conceivings, mis-apprehensions, mis-interpretations got place, as from that Scripture, *Matth.* 3. 11. *He shall baptize you with the Holy Ghost and with Fire*; a People called *Jacobites*, from one *Jacobs Syrus* their Leader, a kind of mongrel Christians in *Asia*, sign their Children many in the Face, some in the Arm, with the sign of the Cross, imprinted with an hot burning Iron, at or before Baptism, alledging the afore said Scripture, *Council. Carthage 2. Can.* 34, 35. Trapp on *Acts* 8.

Of Fonts, and their Rise.

Some Authors mention, that when first they began to confer upon Infants the Tradition of Baptism, they dipped them in Rivers or Fountains quarterly; but in Winter the season being cold, and Children tender, Fonts were invented, and Children dipped or sprinkled thereat.

There is a Book, called, *A View of the Civil and Ecclesiastical Law*, written by one *Sr. Thomas Ridley*, wherein is written, that
' The Rites of Baptism in the primitive Times were perform-
' ed

'ed in Rivers and Fountains, and this manner of baptizing (saith he) 'the ancient Church entertained from the Example of Christ, 'who was baptized of John in Jordan; in those Ages (saith he) 'there were no Fonts.

'Further (saith he) in the dayes we now live in, we have no 'other remainder of the Rite of baptizing in Rivers and Fountains then the very Name; hence it is (saith he) that the Vessels containing Baptifmal Water are called *Fonts*, from the Latin word *Fontes*, which signifies *Fountains*. Consider, he acknowledges a great Degeneration from the Primitive Order.

'Further (saith he) The Custom of Dipping in Rivers and 'Fountains being left off, Fonts were erected in private Houses. Thus Invention followed Invention, as Wave after Wave.

'Further (saith he) Because of the violent Persecution of those 'dayes, they were debarred of that Convenience, and had recourse to Woods, and such like places, where they had such 'Baptisterials as Fonts, with them, as they could. *Mede* saith the same.

'But in more peaceable Times (saith he) they drew nearer, 'and set their Fonts a little distant from their Churches, so called; 'after they obtained to set them in Church-Porches, and at last 'got them into the Church. As a Cloud by the Winds, so 'twas tossed from place to place.

'Further (he saith) that at the first they were not placed in 'every Church, but in Cities, and that in the Mother Church, 'so called; and why in the Mother Church? because (saith he) 'as people in their Mothers Wombs are born men, so in the Fonts 'of Baptism, as in the Churches Womb, men are born Christians. Here Regeneration is ascribed to Font-Water, an Antichristian Doctrine.

'But in succeeding times (saith he) it being considered, that 'the Mother Church, so called, was far off Towns and Villages, 'and that in Winter season people could not well repair thither, 'the Bishop took occasion to transfer the Rite of Baptism and Burial to the Rural Churches, so called, together with the Rite of Tythe, so made Parochial Churches.

'Further (he saith) That in Parishes, some living remote from
'the

' the Church, it was permitted them, to build in or nigh their
 ' Houses a Private Oratory, reserving for the most part the Rite
 ' of Sepulture and Baptism to the Parish Church; yea, and on
 ' high dayes (so called) they were to repaire to the Parish Church.
 ' In after Times these Oratories were called *Chappels*, and such
 ' as exercised the Ministerial Function in them, were called *Chap-
 ' lains*, *The Ridley*.

' Fonts of old were adorned with Pictures of Holy Men, to
 ' the end that such as were baptized might have before their Eyes
 ' whose Deeds they were to imitates, as saith *Pontius Paulinus* in
 an Epistle to *Severus*.

*Of Godfathers and Godmothers, and Gossips, so called; and the
 word Gossip interpreted and explained.*

Faith and Repentance were the Qualifications of such who were
 admitted to *John's* Baptism, the outward Cleansing, a shadow of
 Christ's Baptism, the Laver of Regeneration, Washing inward-
 ly, where the pure and undefiled Religion is known; *John* bap-
 tized not Infants, Sureties to engage for Infants Faith and Repen-
 tance when at years of Discretion had not allowance in his Mini-
 stration; when thorough the ingress of Apostacy the saving spiri-
 tual Baptism was lost, the shadow got entertainment in the
 Church; as the corruptible earthly part prevailed within, then
 men grew irreligious; then credens being given to *Augustins* Do-
 ctrine and others, *That Children born or unborn were Damned,*
if they dyed unbaptized, hence the Necessity of Infants Baptism
 was concluded, and Church-men became Defenders and Propo-
 gators of it: now they being conscious, that Children knew no-
 thing of Faith and Repentance, Qualifications for *John's* Water-
 baptism, through the Door of this consideration crept in God-
 fathers and Godmothers to be Sureties for Infants, and to re-
 nounce the Devil in their behalfs, and to Promise and Vow, that
 when those Infants are grown up to years of Discretion, they
 shall both believe and repent, a thing not heeded by one of many,
 though formerly promised. See more of this in the old Cate-
 chism.

Pope Higinus ordained, *That at the least one Godfather or one Godmother should be concerned at Baptism*, *Platina de vitis Pontif.* but for every male Child (as 'tis now enjoyned) two Godfathers and one Godmother, and for every female Child two Godmothers and one Godfather are in this Nation required. About the year 680. Godfathers and Godmothers, so called, began to be used to Men of mature age; *Wolphere the Mercian King* was Godfather unto *Edelwalch King* of the *South-Saxons*, and this (saith my Author) was fashionable in that Age, that such being baptized, should walk worthy of their Profession, were it but to save their Friends Reputation, who had undertaken for their Sincerity therein, *Fuller* pag. 89. Great Virtue in idolatrous Times was ascribed to Water-baptism, as is more fully handled before, to which the Testimony of *venerable Bede*, so called, held out in his *Ecclesiastical History* may be added, who said, *An ignorant Infant is saved in Baptism, thorough the Faith of its Parents and Godfather*: a Testimony favouring of a carnal mind.

As for Gossips, I have observed, that our Ancestors understanding a spiritual affinity or alliance (as they supposed) to grow between them and such as undertook for their Children in Baptism, called each other by the Name of *Gossip*, which is as much as *a kin through God*; and the Child called such his *Godfather* or *Godmother*; the word *Gossip* is derived from the *Saxon* word *Godsib*, which signifies *affinity* or *alliance in God*; *Sibbe* in the *Saxon* Tongue signifies *affinity*, *alliance*: as for a she Gossip the *Belga* called such a one *Ghemoeeder*, which is compounded of *Ghe* with, and *moeder* Mother: such a one in the northern parts is usually called a *Com-mother*: for further confirmation of this thing, it was ordained in the seventh Century, *That no Gossips might Marry together, because of the spiritual Affinity and Relation they had contracted at the Font*, *Madg.* pag. 147.

In the tenth Century it crept in, *That Gossips were to put on white Garments as well as the Priests and the Baptized*, *Madg. Cent. 10.* That is, at or about the baptizing of any one, both Priest, Gossips, and the Party baptized put on *White Garments*.

Of the Chrisom.

Of old the Custom was (when the Earthly Mind turned to Earthly Rudiments and Elements) to baptize none till at years of Discretion, and the Baptized for certain dayes put on a white Garment; in Imitation hereof, when Infants are now baptized, they have on their Heads a White Cloth, called a *Chrisom*; why called a *Chrisom*? because a white Cloth, at the first Institution of it, was put upon a Childs Head, newly anointed with *Chrisom*, a hallowed Oyntment among *Papists*, after Baptism; so from this Oyntment, this *Chrisom*, the White Cloth, as 'tis said, was called *Chrisom*; now 'tis taken for the White Cloth put upon a Child newly christned (as 'tis called) in token of its Baptism; and its usually brought to the Church, so called, at the day of Churching the Woman, and pinned behind her Head; and in many places it is bestowed upon the Priest; and in some places Money instead thereof.

Thus the In-dwellings of Truth being lost, and turned from, after the primitive times, *ceremonies, inventions, customs, human traditions*, as *Sprinkling of Infants, Godfathers, Godmothers, Gossps, Commothers, Chrisom, Chrisoms, Sign of the Cross, &c.* sprung up among the Professors of Christianity, as Weeds in untilld Grounds, yet to gain acceptance they are stiled by many *Commands of Christ*, or at the least *Apostolical Traditions*.

Now after Rantism, that is, *sprinkling of Infants*, was received into the Churches as a Doctrine meet to be observed, and also Supream Authorities and Church-Liturgies in divers Countries commending and commanding it, hence the Clergy, so called, judged themselves concerned to propogate and defend the same, it being that Nonconformity is not the Way to Preferment; yet in divers Ages, several who had Glimples of Heavenly Light in them, questioned *Infants-baptism*, yea, and esteemed it as Counterfeit Coyn, as such may see who trace the steps of Ecclesiastical Writers, some of whose Testimonies I shall mention.

Tertullian (as 'tis said) opposed some Introducers of *Infants-baptism*,

baptism, saying, 'That Confession of Sins, Faith, Repentance and Renouncing of the Devil, was required of the Baptized, which Infants are not capable of, *Tertul. de baptismo*.

Walafridus Strabo, who lived about the year 840. in his Book of Church Affairs, chap. 26. said to this purpose, 'That in the early Ages of the Church, Baptism was administered on the *Adam* only. When the Substance, say I, was turned from, then they re-assumed the Shadows. 'But afterwards (saith he) Christ assumed understanding Original Sin, and left their Children should perish, without any Means of Grace, they began to baptize them by the Decree of the Council of *Africa*, and then God-fathers and Godmothers were invented. This, I say, is carnal Reasoning, and charging the Apostles of Christ, as not understanding Original Sin, or as denying Means of Grace to Children; but I say, such as reason thus, they reject the Lord's means of Increase in Grace, and entertain Inventions of men in place thereof,

Zuinglius, speaking of Infants-baptism, saith, 'There is no plain words of Scripture where the same is commanded.

The *Magdiburgenses* in their learned History tell us, 'That as to the baptizing of Infants, they read of no Example in the Scriptures, *Cent. 1. Lib. 2.* They also therein declare against consecrating of Water before Baptism, as also against Fountains, Baptisterions, and against baptizing at two times in the year, *Easter* and *Whitsontide*, so called, against Gossips or Sureties for the Adult and Infant, giving of Names in Baptism, Exorcisms, Chrism or Anointing, Consignations, that is, Sign of the Cross, Albs, Salt, Spittle, giving or receiving of Gifts, Confirmation of Bishoping; these things were not in primitive Times, but steamed in as the Smoke arose out of the Bottomless Pit, *Magdib. Cent. 1. Lib. 2.*

Belharmino, de baptismo, saith, 'That in Scripture there is neither Command nor Example for Infants-baptism; but he refers it to the imaginary Catalogue of Apostolical Traditions.

Beringarius with the Bishop *Brano* in *France*, gave publick Testimony against Infants-Baptism, which Doctrine spread through *France* and *Germany*, *Bar. Ann. 1039.* Hence they were

were called *Beringerians* and *Waldenses*; they testified also against the Real Presence, *Mazd. cc. t. 11.*

Peter de Brusius taught against Infants-baptism, Transubstantiation, praying for the Dead, for which Testimony he was burned to Death, *Bar. Ann. 1116.*

Arnaldus taught against Infants-baptism, Transubstantiation, *Bar. Ann. 1116.*

Peter Abailardus opposed Infants-baptism, so did many of the Clergy; this *Abailardus* was burned to Ashes at *Rome* for his Testimony.

In the year 1176. a People was raised up in the Province of *Albi*, in *France*, who preached, That Infants-baptism was not necessary to Salvation, *Bar. § 310.*

Calvin saith expressly, That Infants-baptism is not mentioned by any of the Evangelists, *Instit. lib. 4. cap. 16.*

They that baptize Children (saith *Taylor*) make Baptism to be wholly an outward Duty, a carnal Ordinance, it makes us be satisfied with Shadows, and to relinquish the Substance and Spirituality of the Gospel, pag. 242.

Dr. Jerom Taylor saith, That the Parents of *Augustin*, *Jerom* and *Ambrose*, though Christians, did not baptize their Children till aged; which thing (saith he) is very effectual for destroying the supposed Necessity of derivation of Infants-baptism from the Apostles, *Lib. proph. pag. 239.*

Luther in *Postill*. saith, Young Children hear not, so if the Command be followed, they are not to be baptized.

Erasmus, in his Book of the Union of the Church, saith, It is no where expressed in the Apostolical Writings, that they baptized Children.

Bucer upon *Matthew* saith, That Christ nowhere commanded to baptize Infants.

Staphilus in his Epitome, saith, That it is not expressed in holy Scriptures, that Young Children should be baptized.

Choslew saith, That *Jesus* took a Child, &c. but he thinks he did not baptize it.

Melancthon, in his Treatise concerning Anabaptists, saith, That there is no plain Commandment in the Scriptures, that Children should be baptized.

Daniel

Daniel Rogers saith, *That he is Unconvinced by Demonstration of Scripture, that Infants should be baptized*, De bapt. part. 29.

Baxter, though much for Infants-baptism, yet in pag. 3. he confesses, *That Infants-baptism is not plainly determined in the Scriptures.*

Dr. Taylor saith, 'It is against the perpetual Analogy of Christs Doctrine to baptize Infants. Saying further, 'That Christ gave no Command for the same, neither did he or his Apostles baptize any of them, lib. proph. pag. 239.

Further, he saith in pag. 237. of the same Book, 'As there was no Command for Infants-baptism, so the Necessity of it was not determined in the Church, till the Canon made by the *Milevitan Council*, a Provincial in *Affrica*. * Some I grant (saith he) used it before this time in *Affrica*, having good Thoughts of it, yet none of them pretended it to be necessary, nor a Gospel Precept, and for every Ordinance the Institution is to be eyed, and neither to be stretched under, nor drawn narrower 'then the Lord hath made it.

I have read of a great *Papist* in *London*, who going to a Dispute about Infants-baptism, told his Friend, *He was going to hear a Miracle, viz. Infants-baptism to be proved by Scriptures.*

Oxford Divines, in a Convocation held in the year 1647. said; *That without the consentaneous Judgment and Practice of the Universal Church, they should be at a loss when they are called upon for Proof in the Point of Infants-baptism.*

Eccius acknowledges, *That Infants-baptism is not clear from the Scripture*, see his *Enchiridion*.

Monsieur Daille, a learned *Frenchman*, a great Searcher into Antiquities, said, *That in ancient times they often deferred the Baptism of Infants*, and produces many Examples: but whence is it (saith he) that the very mentioning hereof is scarce to be endured at this day? Lib. 2. pag. 149.

Claudius Espentius, Bishop, ordained at a Council at *Pysoy* in *France*, about the year 1500. *That Infants-baptism should be received by Tradition, because it could not be proved a Command of Christ.*

The Long Parliament, which sat in the year 1647. in their

Declaration in Answer to the Scots Commissioners, declared thus, *The Opinion touching the Baptizing of Infants is such, wherein former Ages as well as this, learned and godly Men have differed both in Opinion and Practice; and (said they) herein we hold it fit, that men should be convinced by the Word of God, with Gentleness and Reason, and not be beaten out by Force and Violence.*

It is no small Evidence (saith Hugo Grotius on Matth. 19.) that Baptism of Infants for many Hundred Years was not ordinary in the Church, because Constantine the Great, the Son of Helena a Land Christian, was not baptized till aged.

By what hath been spoken, the Sober mind may understand, that such as dip people are relapsed into the Shadow, John's temporary Baptism, and not confirmed in the one Baptism, the inward cleansing, the Spirits Baptism into one Body, and that such as rantize or sprinkle Infants have no Command from Christ, nor Example among the Apostles, nor the first primitive Christians for doing, but only the Commands of Popes, Councils, Kings, Earthly Powers, and the Examples of men deviated from the primitive Order and Ministers of Christ, should not be hurried away with the heady Torrent of Times, Customs, Traditions, Unscriptural Non-apostolical Doctrines, but should have an Eye to Christs Command and the Apostles Practice for what they do, I cannot but subscribe to the Testimony of Tertullian, who said, *Id verum quod prius, prius quod ab initio, ab initio quod ab Apostolis;* that is, That is Truth, which was first; that is first, which was from the beginning; that is from the Beginning, which was from the Apostles, *Tertul. contr. Marcion. lib. 4.* for what the Apostles preached, the same they received from Christ, who is *Alpha* and *Omega*, the First and the Last, the Beginning and Ending, glorified with the Father before the Foundation of the World.

Now

Now if any question in their Minds; why I call Sprinkling of Infants Rantism, let them consider what follows for their satisfaction.

The Ceremony of *John's* Ministration according to Divine Institution, was by Dipping, Plunging or Overwhelming their Bodies in Water, as *Scapula* and *Stephens*, two great Masters of the Greek Tongue testify; as also, *Grotius*, *Pasor*, *Kossm*, *Adin-cens*, *Leigh*, *Casaubon*, *Bucan*, *Bullenger*, *Zanchy*, *Spanhemius*, *Rogers*, *Taylor*, *Hammond*, *Calvin*, *Piscator*, *Aquinas*, *Scotus*; Now this Dipping or Plunging of the Bodies of such as repented and believed, in Rivers or Fountains, the *Greeks* called it *baptis-mos*, the *Latins* call it *baptismus*, in imitation of whom in our Orthography we call it *baptism*; the before-cited fully agree hereunto. Now as for Sprinkling, the *Greeks* call it *rantismos*, which I render *rantism*; for 'tis as proper to call Sprinkling *Rantism*, as to call Dipping *Baptism*, this Linguists cannot be ignorant of, that dipping and sprinkling are expressed by several words, both in *Latin*, *Greek* and *Hebrew*; 'tis very evident, if Sprinkling had been of divine institution, the *Greeks* had their *rantismos*; but as Dipping was the Institution, they used *baptismos*, to maintain the purity and property of the Language. *Mede* in his *Diatribe* on *Titus* saith, That there was no such thing as Sprinkling, or Rantism, used in Baptism in the Apostles dayes, nor many Ages after them; to sprinkle Young or Old, and call it Baptism, is very incongruous, yea, as improper as to call a Horse a Cow; for Baptism signifies Dipping, &c. *Zepperus* is as clear as the Sun in this thing, saying, *Ex ipsa vocis notatione, et etymo apparet que baptismi administrandi consuetudo fuerit initio; cum nos pro baptismo Rantismum potius, hoc est, asperersionem nunc habeamus*; that is, It appears by the genuine signification of the word, what their Custom in administering Baptism was at the first, so far as much as for Baptism we now rather use Rantism, that is, sprinkling, *Zepperus* de sacramentis. However Rantism hath entred into & among the Professors of Christianity, and to gain the more acceptance, 'tis called *Baptism*. Since the Ingress of the Apostacy, great hath been the Confusion of men about this Point, as hath been shewed, and might

might further be made apparent. *If any Bishop or Priest (saith a Canon fathered upon the Apostles) do not immerge, that is, dip the Parry to be baptized three times in the Water, but content him'self with one Immersion, that is, Dipping, let him be deposed, Summa Concil. et Pontif.* But the fourth *Toletan-Council*, under Pope *Honorius* the first, taught, *That whether an Infant be baptized with three Immersions, or but with one* (in plain English, whether the Infant were dipt thrice or but once) *yet he should be accounted baptized, and the Priest not to be deposed.* Here was Canon against Canon, and the Canon fathered upon the Apostles wholly or in a high measure made void; but it hath been a Sleight of Antichrist, to father upon the Apostles his smoaky Inventions, that coming under that guise they may find Acceptance.

But drawing to the Haven, let me seriously tell the Reader, That *John's Water-baptism* in its season I own, as an useful Shadow, fulfilled and ended by Christ's Spiritual Baptism; and that such as are for dipping Believers, are thorow the influence of Earth within turned to Shadows without, and *Relapses* are dangerous: And as for Rantism, that is, Sprinkling of Infants, with Godfathers, Godmothers, Gossips, Commothers, Fonts, and all other Antichristian Appurtenances, the same I deny.

Now, to what I have spoken of Fonts, I further say, that they are usually hallowed in this manner; The Priest makes two Crosses in the Water with his Right Hand, &c. then he takes a burning Candle, and drops it into the Water in form of a Cross, then cries aloud over it and prays, *That the Holy Spirit would descend into it, and make it fruitful, that it may have Power to regenerate and beget anew*; then he breathes thrice into the Font, and puts Oyl and Cream into the Water, &c. Further, the Council of *Trent* taught, *That at the Font a spiritual Kindred and Relation was contracted between the baptized Child, its Parents, and the Godfathers and Godmothers*; such a near Relation as that a Council decreed as followeth, *Let none Marry with Godfather or Godmother, whoever doth this, let the same be accounted as a Heathen until they be seperated, and let them do Pennance Twenty Years, Canon Nicæni Concilij ex Codice Arabico. Summa Concil et Pontif.* Christ and the Apostles taught not so, but that true Fellowship, Brotherhood and Sisterhood is in the Light of Life.

Now

Now to what hath been spoken concerning *John's* typical Mini-
 stration of *Water-baptism*, which many would not have to be a
 Shadow, I further add; that the *Jews* before *John's* time, under
 the first Covenant, had their Baptism or Washing; if any one
 was made unclean by the touch of a Dead Body, he was to be
 made clean by the Water of Separation, so that the *Jews* had their
ἁγισμὸς ἀπὸ νεκρῶν, a Baptism or Washing after the touch-
 ing of a Dead Body: thus much saith *Godwyn* in his *Jewish Anti-
 quities*. *He that is washed or baptized* (as the Septuagint renders
 it) *after the touching of a Dead Body, if he touch it again, what
 avails his Washing*, Ecclef. 34. 25. In the first Covenant (saith
 the Apostle) there was much Observation of Meats, Drinks, and
 divers Washings, or Baptisms, as the Greek renders it, *Heb. 9. 10*.
 Now Christ, the End of the first Covenant, he put an End to the
 Shadows and Figures, to the Water of Separation without, to
 the divers Washings or Baptisms without, as Legal and Figura-
 tive, ordained to continue till the time of Reformation, the Pre-
 rogative of Christ Jesus, who introduced a Spiritual Baptism,
 by a Living Water, having a Living Effect, washing inwardly,
John 7. 37, 38, 39.

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A
TESTIMONY
FOR THE
Evangelical Communion;
IN THE
Bread of Life,
IN THE
Cup of Blessing.

Thomas Lawson.

THE
Gospel of the Kingdom
of God

of the Kingdom

of the Kingdom

THE

A PREFACE to the READER.

R Eader, in this following Testimony is spread before thee, both after the Primitive Times, when they receiv'd the Ingress of the Apostacy, the Bread of Life, the Cup of Blessing, where the true Fellowship is, was lost within, then they let in a Sea of Confusion about Bread and Wine without, wherein their Communion hath stood.

1. Some would have it ministred to all.
2. Some would have it ministred to Believers only.
3. For many Ages it was ministred to Children.
4. Some have ministred it to Dead People.
5. Some would have both Bread and Wine given.
6. Some are for giving Bread only.
7. Some say Christ is present Transubstantially.
8. Some say he is present Consubstantially.
9. Some say he is present Sacramentally.
10. Some say Bread and Wine are Figures of Christ.
11. Some say, they are the same Christ that was born of the Virgin, after Consecration; hence Corpus Christi day, and the Feast of the Sacrament of the Altar.
12. Some are for taking Bread and Wine before Supper, others after Supper, others at any time.
13. Some would have a whole Meal of it, some are for a Sup, others for a Draught.
14. Some would have the Bread and Wine standing, some sitting, some kneeling, some any way.
15. Some would have the Bread broken by the Minister, some would break it themselves.
16. Some would have it in an upper Chamber, some in the Church so called, some matter not where, if they get it.

17. Some are or have been for the Kisse of Peace, some are for kissing the Pax, so called.

18. Some are or have been for a Glass Cup, some for a Wood Cup, some for a Cup of Gold, some for a Cup of Silver, some for a Cup of Pewter.

19. Some are for Wine only, some for Wine mixed with Water,

20. Some have been for taking it every day, some on all Sundays, so called, some for once a year, some for thrice a year.

21. Some would have the Bread and Wine given freely, many are for taking Money for it.

22. Many give it at Dinner time, yet call it a Supper.

Most of these things, if not all, are more or less touched in this following Discourse, and may be read and seen by such as trace the Steps of Ecclesiastical Writers.

A Testimony for the Evangelical Communion, in the Bread of Life, in the Cup of Blessing.

BEfore the Armies of *Israel* went harnessed out of *Egypt*, the Lord instituted a Passover, so called, because in slaying the First born of *Egypt*, both of Man and Beast, and in executing Judgment upon all their Gods, the Houses of the *Israelites* were passed over: What were the *Israelites* to do? Every House was to take a Lamb without Blemish, &c. and eat it within the Doors, with Unleavened Bread: How were they to eat it? With their Loyns girded up, with Shoes on their Feet, with Staves in their Hands: Who were to eat of it? The *Israelites*; no Stranger was to eat thereof, no Uncircumcised Person, *Exod. 12.* Who pass thorow the Ministration of Condemnation, to Christ the Evangelical Passover, the spiritual Paschal Lamb, they truly read this thing.

Now Christ, who came not to destroy the Law, but to fulfil it, before he was sacrificed up, or the Hand-writing blotted out, or nailed to the Cross, the Hour approaching of his departing out of *Egypt* (as I may say) a perverse, froward, gain-saying, contradicting, life-opposing World, to be glorified with the Father, as he was glorified with him before the World was, he enjoined his Disciples to prepare the Passover, a Figure, a Shadow; now he being offered up, the thing was to be read within, the Cross to be known within, which crucifies Flesh, with the Affections and Lusts thereof, the Word of God, quick and powerful, sharper then a two-edged Sword, to be known within, cutting down captivating Flesh, and the Fruits thereof, and passing over the Seed which bears his Image; thus they came to Christ, the Evangelical Passover, to the Lamb without Blemish, the

the Food of the spiritual *Israel*, in the House of their sanctified Hearts, which is not come unto but where the Loyns of the Mind have been girded up, Feet shod with the Preparation of the Gospel, Staff in the Hand; on this no Stranger, no Uncircumcised Person feeds: Christ said to his Disciples, as *Luke* relates it, *Luke* 22. 15, 16. *With Desires I have desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God.* Mark, the outward Passover was to be fulfilled in the Kingdom of God in the Church: How? By abolishing the old Passover, and introducing, that is, bringing in the Evangelical Passover, the Substance, Christ, the spiritual Paschal Lamb. *Paul* gave record to this, to the *Corinthians*, *Purge out the old Leaven, that ye maybe a new Lump; for even Christ our Passover is sacrificed for us, 1 Cor* 5. 7. Who are come to this Lamb without Blemish, they are crowned with a continual Festival.

At the Passover Christ took Bread and blessed it, brake it, and gave it to his Disciples, saying, *Take, eat, τῆς ἐστὶν τοῦ σώματος μου; this is my Body*; From these words no small Confusion hath risen among School-men, and Professors of Christianity, as hereafter may be seen: *This is my Body*; that is, this betokens, denotes, signifies or shadows out my Body; the word [*is*] is often so taken, as by several Scriptural Instances it may appear: *Joseph* said unto *Pharaoh*, *The seven good Kine are seven years, and the seven good Ears of Corn are seven years*; that is, signifieth or betokeneth seven years, *Gen.* 41. 23, 26. *The seven Stars are the Angels of the seven Churches*, *Rev.* 1. 20. that is, denotes, betokens, or signifies them. *And the seven Heads are seven Mountains, on which the Woman sitteth, and the ten Horns are ten Kings*; that is, signifies, betokens or denotes these things, *Rev.* 17. 1, 12. *And Zech.* 3. 3. *The flying Roll is the Curse*; that is, signifies or betokens the Curse: The Shadows of the Old Testament are said to expiate, because they were Types of Expiation by Christ. So *1 Cor.* 10. *That Rock was Christ*; that is, signified, betokened, or held out Christ, a Figure or Type of him. *As in the Flower* (saith *Ludolphus*) *the Fruit is foreshewn, so by the Shadows of the Law Christ to come was signified.* But the word [*is*] is
never

never put for *changed into*, Poole. So, this is my Body; that is, betokens or signifies my Body; the outward Bread was a Figure or Shadow of Christ, who is that to the Soul which outward Bread is to the Body; thorow outward Bread the Body grows, is strengthened, comforted, refreshed, satisfied; this Christ said should be fulfilled in the Kingdom of God, in the Church; how? thorow his spiritual Return, who is the Heavenly Bread, Bread of God, living Bread, life-giving Bread, in, by, and thorow which the Churches grew, were strengthened, comforted, refreshed, satisfied. Moreover, Christ took the Cup, and gave it to them, saying, *Drink ye all of it, for this is my Blood*, signifies and denotes my Blood; Wine quenches the Thirst, increases Strength, banishes Sorrow, causeth Mirth, gladdens the Heart, adds Courage; Christ said it was to be fulfilled in the Kingdom of God, in the Church, the primitive Churches washed in the Blood of the Lamb, were Witnesses hereof, thorow Draughts of the Cup of Blessing, in pourings of the Quickening Spirit, they made Melody in their Hearts to the Lord; this Cup of Blessing made Paul and Silas sing Praises unto God, though in an inner Prison, and their Feet fast in the Stocks, Acts 16.

Further, Paul put the *Corinthians* (who were jangling and in Disorder) in mind of Christ's Institution, saying, *I received of the Lord that which I delivered unto you*; he informs them how he took Bread and the Cup, and bad them eat and drink in remembrance of him; *for as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come*, 1 Cor. 11. 23, &c.

Christ, though he departed as touching his outward Manifestation, yet he comforted them with Promises of returning; so though he departed in the Flesh, yet he returned in Spirit; *I will pray the Father, and he shall give you the Comforter, that he may abide with you forever. Again, I will not leave you comfortless, I will come to you. Again, The Comforter, which is the Holy Ghost, he shall teach you all things, and bring all things to your Remembrance, whatsoever I have said unto you*, John 14. 16, 18, 26. Again, Christ said unto his Disciples, *It is expedient for you that I go away; if I go not away, the Comforter will not come; but if I depart, I will*.

will send him unto you, and he will guide you into all Truth; and shew you things to come, John 16. 7, 13. So their eating the outward Bread, and drinking the Cup, was in Remembrance of him, till he came; and when he was returned in Spirit, and revealed in them, their Comforter, their faithful Remembrancer, their Guide into all Truth, then they had that in them which the Bread and Wine represented.

Paul, writing to the *Corinthians*, took them from the Outward to the Inward, saying, *Christ is in you, except you be Reprobates*, 2 Cor. 13. 5. And *We have this Treasure in Earthen Vessels*, 2 Cor. 4. 7. And *The Mystery hid from Ages and Generations was, Christ in them the Hope of Glory*, Col. 1. 27. Thus Christ being in them, what need was there of Bread and Wine to keep them in Remembrance of him till he came?

Now John, a Witness of his spiritual Appearance, bare record, saying, *We know that the Son of God is come, and hath given us an Understanding, to know him that is true, and we are in him that is true, even in his Son Jesus Christ*, 1 John 5. 20.

Paul travelled in birth for the *Galatians*, until Christ was formed in them (*Gal. 4. 19.*) in the Apostles days, and while the Church kept the Faith and primitive Order, the Life of Jesus was manifest in their mortal Bodies, the Heavenly Birth was brought forth in them, Christ, the Bread of God, Bread of Life, Living Bread, which who eat of live forever, John 6. the redeemed Churches, washed in the Blood of the Lamb, witnessed this, so had the thing in them, signified by outward Bread and Wine.

Further, Paul writing to the *Corinthians*, sanctified by Faith in Christ Jesus, called to be Saints, said, *I speak as to wise men, judge ye what I say; the Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? the Bread which we break, is it not the Communion of the Body of Christ? we are all Partakers of that one Bread*, 1 Cor. 10. 15. This Cup and this Bread know none but who follow Christ in the Regeneration; the outward mind feeds on Husks, drinks the Cup of Abomination; but in the Cross a renewing is known, a Hungring after the Bread of Life is known, the immortal Seed is known, in which the Family

lies of the Earth are blessed; he spoke of a Cup, of a Bread, which *only* the Wise in the Wisdom of God had knowledge of: Now the primitive Christians, living Stones, being come to the the End of Shadows, testified against the Shadows, and did not stick in them, nor jangle about them; the Kingdom of God stands not in Meat and Drink, but in Righteousness, Peace and Joy in the Holy Spirit, *Rom. 14. 17.* not in Bread and Wine, but in the second Adam, the quickening Spirit, the End of Shadows. *Paul* wrote to the *Colossians*, saying, *Let no manudge you in Meat, or in Drink, &c. which are a Shadow of things to come, but the Body is of Christ, Col. 2. 16, 17.* Bread and Wine are Shadows as well as the outward Passover, and Christ is that in his People which the Shadows pointed at. *To him that overcomes (saith Christ) will I give to eat of the hidden Manna, Rev. 2. 17.* He promises a Food of a more spiritual nature, then outward Bread & Wine, a Food hidden from the wise and prudent, yea, and from that Mind that sticks in the Shadows. Further said the true and faithful Witness, *Rev. 3. 20. Behold I stand at the Door and knock; if any man hear my Voice, and open the Door, I will come into him, and will sup with him, and he with me:* This is the Gospel-communion, here was no outward Bread nor Wine, Cup nor Chalice, but here is that which the bread and wine pointed at, the cup of blessing. *If we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ cleanseth us from all sin, 1 Joh. 1. 7.* In the Light Fellowship with the Lord is known, and Fellowship one with another; and the Word is known, which became Flesh, and tabernacles in man, this the Redeemed eat, feed on, discern; and though it be said, *The Flesh profiteth nothing, Joh. 6.* and that *Flesh and Blood cannot inherit the Kingdom of God, 1 Cor. 15.* yet 'tis said, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you: and he that eateth my Flesh, and drinks my Blood, dwelleth in me, and I in him, Joh. 6.* And *Paul* said, *We are Members of his Body, of his Flesh, and of his Bones, Ephes. 5. 30.* And these are no contradiction; but fulfilled in the ground of Self-denial, in the cross to the mortal, the Lords Death is shewed forth till he come, who lives forever, who abolishes Death, and brings Life and Immortality to light thorow the Gospel,

2 Tim. 1. 10. yea, and Joh. 3. 13. The same that descended, the same is ascended, and is flesh and bone, and nourishes the Soul to eternal Life; here the end of Shadows is known. *Augustin* said truly, if truly and livingly read, *To eat Christ, is to believe in Christ; why providest thou a Tooth and a Belly? believe only and thou hast eaten*: Faith centers in the eternal Word, in the quickning Word; so that is revealed which fulfils outward Shadows, other things as well as Bread and Wine, were not of perpetual continuance, nor needful to be practised in the Church, after their bounds and season, *Joh. 13. 14, 15. Acts 15. 28, 29. Jam. 5. 14.* Paul testified saying, *Henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth we know him no more*, 2 Cor. 5. 16. Paul was so spiritualized, as that he centered in nothing below the eternal Substance; he stickt not in Bread and Wine, or any other Shadow, but in fervency of spirit waited to be comprehended in the prefixed Life, as a man that so looks for a lost Jewel, that he overlooks all besides it; outward things reach no further then fleshly Knowledge, but a spiritual Understanding is revealed in, by, and thorow that which is spiritual.

Of Transubstantiation.

Though *Israel* saw the Wonders of the Lord in *Egypt*, the Execution of his Judgments for their Deliverance, though the Lord went before them by Day in a Pillar of a Cloud, and by Night in a Pillar of Fire, though they passed thorow the Red Sea as upon dry Land, and saw the *Egyptians* drowned, so that thorow a sense of his Power and mighty Acts they sang a Song of Praise and Thanksgiving unto the Lord, saying, *He was glorious in Holiness, fearful in Praises, doing Wonders*; yet coming unto Mount *Sinai*, on to which *Moses* was called, and continued 40 Dayes and 40 Nights, *Israel* fell into a spiritual Lethargy, to forget the Lord and his Noble Acts; and losing the sense of the pure, living, invisible, eternal God, they cryed for artificial Gods, Gods of Mans making, saying to *Aaron*, *Up, make us Gods, which shall go before us; for as for this Moses, that brought us out of the Land of Egypt, we wot what is become of him*, Exod. 32. *Aa-*

iron made them a Calf, and they said, *These be thy Gods, O Israel,*
which brought thee up out of the Land of Egypt; thus losing the sense
 of the Living and Life-giving God, they turned to, cryed up,
 and ascribed their Deliverance to a Molten Calf, fashioned with
 a Graving-Tool. In the Apostles days and primitive times, while
 their Garments were undefiled, being Branches of the Heavenly
 Olive, kept their Heavenly Places in Christ Jesus, they had the
 Bread of Life, Water of Life, Heavenly Manna, the Word
 that became Flesh in the perfumed Houses of sanctified Hearts,
 they drank of the Cup of Salvation, the Cup of Blessing, they
 were come to Mount *Sion*, they were Members of the New *Jerusalem*,
 they were in the spiritual Worship, they came to the
 Life, Sum, Substance of all Types, Figures, Shadows, and all
 thorow the Operation of Christ Jesus in them, who led them
 from the *Egyptian-Bondage* of Hellish *Pharaoh*, old *Abaddon*,
 the Destroyer; they knew the Prince of Peace, Christ Jesus;
 and their Labour and living concern was, that in all things he
 might have the Preeminence. But in dayes succeeding the Apo-
 stles, when the Mystery of Iniquity, which the Apostle saw in-
 wardly working in his day, was more and more manifested, the
 Star fallen from Heaven, Sun and Air darkned, the Purity of the
 primitive Church spoiled, through the Smoke of the bottomless
 Pit; through the Darknes and Delusion of this Smoke, they
 lost the *bread of Life*, the *cup of blessing* within, so came to re-
 assume *bread* and *wine* without, and let in a Sea of Confusion a-
 bout the same, some ministring it to all, some to Believers only,
 sometime to Young Children, sometime to Dead People, &c.
 and the more the Smoke arose out of the Pit, the greater Dark-
 nesses entred the Professors of *Christianity*; till at length, like as
Israel, having lost the sense of the living God, called for Gods
 without, so had a Molten Calf, and worshipped the same, ascrib-
 ing their Deliverances thereunto, even so apostatized *Christi-
 anity* having lost the Bread of Life, the Cup of Blessing, Christ
 Jesus, thorow the in-steamings of the bottomless Pit, they must
 have an artificial Christ; how is that? since the Apostles dayes,
 when the Life and Power of Godliness was lost, then this Do-
 ctrine came to be preacht, That Bread and Wine after it be con-
 secrated by the Priest, is no more Bread and Wine, but the ve-

ry Christ, that was born of the Virgin, so to be worshipped; that the Bread and Wine by the consecration of the Priest, is transubstantiated, that is, changed into the very Body and Blood of Christ; from this came the word *Transubstantiation*; this Doctrine is grounded upon those words, *This is my Body*; for from these words *Papists* say, *Christ is present transubstantially*; *Lutherans* say, *consubstantially*; *Calvinists* say, *He is present sacramentally*, Author of the *Naked Truth*.

Whether the Bread and Wine after consecration be transubstantiated or not, hath been and is much controverted betwixt *Papists* and *Protestants*. One said,

*Corpore de Christi lis est, de sanguine lis est,
Lis est de modo, non habitura modum.*

How Bread and Wine the living Christ should be,
'Tis controverted much, men disagree.

The Council of *Trent*, begun in the year 1545. and others taught, That Bread and Wine being consecrated by the Priest, is turned into the true, real, substantial Body of Christ, Flesh, Blood, Bones, &c. even the same that was born of the Virgin, bread into his body, wine into his blood; and that this consecrated Host being offered to God by the Priest, is a Propitiatory Sacrifice for the Quick and the Dead, and that men are thereby reconciled to God, and that it must be worshipped, and carried about in Processions; and that such as denyed the same, should be *Anathema*, accursed: And not only this Council, but also the *Lateran Council*, *Pope Nicholas*, *Pope Leo*, *Pope Innocent*, *Pope Pius* the fourth, *Pope Victor*, *Pope Honorius*, &c. taught the same; for denyng of this Doctrine, many have been burned to Ashes, as Ecclesiastical Writers testify, *Summa Concil. et Pontif. Oruphring.*

Pope Innocent the third invented *Pixes* and *Baxes* (as 'tis said) to put the sacramental Bread in.

Again, such Reverence came to be given to consecrated Bread without, when the *bread of life* was turned from, yea, and the true Worship of God in Spirit and in Truth, that a Council put out a Canon, forbidding Women to receive the Eucharist, that is,
the

the consecrated Host, with bare Hands; *Council. Antisid. Summa
Council. et Pontif.*

Roman-Catholics tell of a Miracle of an Abs, that left his Provender to worship the consecrated Host; on such Conceit as this (saith *Adams*) the Doctrine of Transubstantiation is grounded.

Of Adoration given to the Consecrated Host.

When it came to be believed, that bread after consecration was the very Christ, the Lamb of God that takes away the sins of the World, then Popes and Councils ordained, that at certain times it should be lifted up above the Priests Head, and that at the heaving of it up a Bell should be rung, and that all that hear its sound, should not only do low Obedience, but fall down on their Knees, and with Hands lifted up towards Heaven worship it, and say *Pater Noster*, or some other Prayer; they ordained also, that it should be born to the Sick with great Reverence, and that with lighted Candles, though at noonday, for the same they instituted a solemn Feast, called, *Corpus Christi Day*, on which the consecrated Host is born about, lifted up and worshipped.

Further, 'Twas enjoined, That if a Priest were called in the Night season to house the Sick, and there spent all his Hosts, as he came Homeward he was to put out the Candle, lest the people should adore the empty Tabernacle: such as read the Canons of Pope *Honorius*, *Gregory* the ninth, Pope *Innocent*, Pope *Clement* the fifth, their Lives and Councils in their dayes, they may see these things.

In *France* (saith *Heylin*, in his Survey of the Estate of *France*) a couple of Priests carries the Host under a Canopy, before it goeth a Bell continually tinkling, all in Houses perceiving their God to go by, make some shew of Reverence; all in the Streets with bended Knees, and elevated Hands do it Honour; to the Protestants, it is as a Watch-Peal to be gone, lest for their reverence they be knocked down: in this (saith he) is a smatch of *Turcism*, who when they hear the Cryers bawling in their Streets, they fall prostrate on the Ground, where-ever they are, and kiss it thrice, so perform their Devotions to *Mahomet*; their carrying it about the Streets hath a touch of *Judaism*, from the *Levites* carrying

carrying about the Ark on their Shoulders; their Adoration of it is especially from *Gentilism*; for never any people but *Heathens* (saith he) afforded divine Honours to things inanimate. Thus when Heavenly Salt, Wisdom from above, was lost within, multitudes of Inventions swarmed into Apostatized Christendom.

Lactantius in his first Book of Institutions, taxed the *Gentiles* of Ridiculoufness, who worshipped *Jupiter* as a God, *Cum omnem tamen Saturno et Rheæ gentium confiterantur*, seeing they so perfectly knew his Original, much more are they to be blamed, who impose upon the people the Adoration of a Dead God, a *principio non ita fuit*, it was not so from the the beginning, *Heylins Survey*, &c.

Christ said unto his Disciples, *Take, eat, this is my Body*; this denotes, signifies, betokens my Body; what *bread* and *wine* is to the *body of man*, that is Christ the Bread of Life, his Flesh, his Blood to the Soul; the Doctrine of Bread-worship, Invocation of Saints, Worshipping of Images, and many other pestilent Errors have steamed into the Church, from the mis-understanding and mis-interpretation of Scriptures, saith *Rainold* in his Orations. *Paul*, who had the Mind of Christ, a feeling & sense of Christs Institution, said thrice in a Breath (as I may say) that the Bread after it was blessed, or Thanks were given, which is called Consecration, remained Bread, he called it so, and he called it what it was; his words imply not his belief of Transubstantiation, but expressly the contrary, *1 Cor. 11. 26, 27, 28.*

Again, *Mat. 26.* Christ took the Cup, and gave Thanks, and bad them drink, saying, *This is my Blood*, that is, signifies, betokens or holds out my Blood; not his Blood after Consecration, but a Shadow of his Blood; his own words immediately following evidently demonstrates this, *I will not drink henceforth of the Fruit of the Vine*; he calls what was in the Cup, the Fruit of the Vine; now his Blood was not the Fruit of the Vine, but Wine is the Fruit of the Vine; *until that day when I drink it new with you in my Fathers Kingdom*, saith he; now, whoever say, that Bread and Wine after Consecration is Christ's Flesh and Blood, consider this, Did Christ eat his own Body? Did he drink his own Blood? you say, consecrated Bread and Wine is Christ's Flesh and Blood, and Christ eat and drank thereof; what Consequences

sequences would follow this Doctrine? Christ, his Flesh, his Blood, is hid from apostatized Ages and Generations; his Word became Flesh, living Food, Food of living Souls; Christ is the living Bread, which came down from Heaven; his Flesh is the Bread that he gives; who came from Heaven, given for the Life of the World; but perishing Bread and Wine, though consecrated a thousand times, came not from Heaven; this said he, who also said, *The Flesh profiteth nothing, it is the Spirit that quickeneth; and the words that I speak unto you, they are Spirit, and they are Life,* John 6.

And whereas Paul said to the *Corinthians*, *As often as ye eat this Bread and Drink this Cup, ye do shew the Lords Death till he come,* 1 COR. 11. 26. Now if the consecrated Host were Christ, then he were come; then how is it done till he come, and were it proper to say, till he come, when he is already come? Christ was obedient to Death, even the Death of the Cross; & the *Corinthians* were in the Cross in the daily dying, having Tastes of the eternal Inheritance, and in the dying; he comes with perfect Conquest, abolishing Death, and bringing Life and Immortality to Light. And Paul said, *This do ye, as often as ye drink it in remembrance of me;* this plainly shews, that consecrated Bread and Wine is not his Body; where his Body is there is no need of a Representation; consecrated Bread works not the Works of the true Christ, the true and faithful Witness, so is not Christ.

Christ, called also Jesus, by interpretation a *Saviour*, such is his Name, such is his Nature; he saves his People from their Sins, *Mat. 1. 21.* thorow his inward Operation they become new Creatures, God's Workmanship, in a word of *Beth-aven*, that is, a House of Vanity or Iniquity, they become *Bethel*, that is, the House of God, Sharers in the Riches & Peace of the Lords Family; consecrated Bread effects not these things in the Receivers, though a thousand times consecrated & received, so is not the Virgins Birth; John testified, saying, *The Blood of Jesus Christ cleanseth us from all sin,* 1 Joh 1. 7. this is the effectual remedy; the Lords Candle finds many a foul Flaw in man; such as believe are reduced into the Order of the heavenly Truth: the Apostle further bare record, saying, *He loved us, and washed us from our sins in his own Blood,*

Rev.

Rev. 1. 5, 6. and hath made us Kings and Priests unto God, Kings to reign in Truths Dominion over the Earth, over the World, over Lusts, over spiritual Adversaries, Priests to offer a Sacrifice of Praise and Thanksgiving unto the Lord; to this Dignity Bread and Wine, though a thousand times consecrated, cannot bring.

Again, The true Christ, the Virgins Birth, is the same to day, yesterday and forever, incorruptible, perishes not, immortal, the Holy One sees not Corruption; but Bread and Wine, though consecrated, corrupts, perishes, grows mouldy, loses Vertue, Taste, Savour, so is not the Body and Blood of Christ: and the Disciples were not to labour for the Meat which perishes, but for that Meat which endureth unto everlasting Life, *John 6. 27.*

Again, Thorow the Body of Christ the faithful become dead to the Law, to be married to Christ, to be fruitful unto God, *Rom. 7. 4.* dead to the Law, dead to sin, yea, and the Law of the Spirit of Life in Christ Jesus makes free from the Law of Sin and Death, *Rom. 8. 2, 10.* but the consecrated Host hath not this Operation in man, but leaves men alive in Sin, dead to God, so not Christ's *body*, not his *flesh*, not his *blood*: Christ said to the Jews, *Your Fathers did eat Manna in the Wilderness, and are dead;* such Minds as stick in Visibles are dead in Sins and Trespases, though consecrated by Man, they quicken not, it is the Spirit that quickeneth; and *he that eats of the Bread* (saith Christ) *that comes from Heaven,* the Word, Christ's Flesh, he knows a Vivification, a Quickning, he dyes not, but *lives forever*, *John 6.* and 'tis the Lord that gives being and Vertue to all Creatures, not mans Consecration, which cannot keep Visibles from losing their Vertue, Savour, Taste; 'tis evident by their own Constitution, that they were conscious of this, who enjoined, *That Priests on every eighth day should renew the holy Eucharist*, that is, consecrated Bread, &c. lest thorow Oldness thereof some should be brought into Indevotion, to have the Spark of their Devotion (as I may say) in measure extinguished, *Summa Concil. et Pontif.* but Christ is the same to day, yesterday and forever, his Years fail not, he waxes not old as a Garment.

Of giving Bread and Wine to the World; for this it is alledged, that Judas did eat of the Bread, and did drink of the Cup.

Ans. That was that the Scripture might be fulfilled, *Mine own familiar Friend, which did eat of my Bread, hath lift up his Heel against me,* Plal. 41. 9. yea, and Christ the Store-house of Wisdom and Knowledge, said, *He that dipper his Hand with me in the Dish, the same shall betray me,* Matth. 26. 23. his Fellow-commener (as I may say) whereby the Indignity of the thing was much aggravated: as for Judas, he was numbred with the Disciples, and had obtained part of the true Ministry, *Acts* 1. but fell by Transgression, and became a Member of that sinful and unsociable Society which Christ testified against; and for giving Bread and Wine, the Sacrament, as 'tis called, to the World, have you no Example but Judas? who sold Christ for Money, as many sell Bread and Wine for Money now, which after Consecration is truly and really Christ, as many in Degeneration affirm: Christ gave it to his Disciples only, a Shadow of a more spiritual Bread, of a more spiritual Cup, after to be received.

Of giving Bread and Wine to Infants.

After the Primitive Times, when thorow the inundation of Apostacy, and over-spreading of that foul Leprosie, the living Bread and living Cup was lost, then streamed in a Sea of Confusion, as I said before, the Heavenly Key of pure Knowledge and Divine Understanding was lost, things of God became as a Book sealed with seven Seals, the Opener and Fulfiller of the Scriptures of Truth came in a high measure to be lost, then a Cloud of Mis-apprehensions and Mis-interpretations of Scriptures involved the Professors of Christianity, then thorow a Mis-apprehension and Mis-understanding of that Scripture of Christ, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you,* John 6. 53. the Fathers fell into that Error, that *None but Communicants could be saved,* whereupon they gave the

Sacrament (so called) to Infants, and put it into the Mouthes of Dead Men, &c. *Augustine* Bishop of *Hippo* was thus minded, as appears by this his following Conclusion, *that It is in vain to promise Salvation and Life Eternal to little Children, unless they be baptized, and receive the Body and Blood of Christ, since the Necessity of them both is attested by so many, so great, and divine Testimonies.*

This Practice of giving the Sacrament to Infants crept in the early Ages of the World, became wonderful general, and continued above six hundred years in the Church, till the time of *Charlemain*; some were so strict in it, as that a Canon enjoyned, *That baptized Infants should receive the Communion before they suck, or received any other Nourishment*: the same is or hath been observed by the *Greeks, Ethiopians, Bohemians, Moravians*; and that this was enjoyed by *Popes, Bishops, &c.* these following Authors testifie, recourse being had to their Canons, Constitutions, &c. *Pope Innocent, Paganinus Gaudentinus Theol. de moribus seculi. Nicephorus in Histor. Eccles. Johannes Langius, Augustin, Taylors worthy Communicant, chap. 3. Alcinus, Maldonate on John 6. Author of the Naked Truth, Grotius.*

Notwithstanding *Pope Innocent* had appointed the Sacrament to be given to Infants, and it became in a manner universal, of long continuance, yet the Council of *Trent* put out this Canon, *If any one shall say, that the Communion of the Eucharist, that is, consecrated Bread, is necessary for Children before they attain unto years of Discretion; let him be Anathema, accursed,* *Concil. Trident. Sect. 3. Can. 4.* Here the Pope, who cannot err, as 'tis said, came to be questioned, his Doctrine, *Augustin's* Doctrine, and the Church Practice for above six hundred years, came to be cast out as *scurious* by the *Trent* Council: What was become of the Unity of the Spirit, and the Spirit of the Prophets, which is subject to the Prophets: Some said,

*Ebrii, Infantes, Erronem, atque sarentes,
Cum pueris, domini non debent sumere corpus,*

of

Of giving the Sacrament, so called, to Dead People.

From the before-mentioned Scripture, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you* John 6. 53. the Fathers in the Degeneration from the primitive, Faith, Doctrine, Worship and Practice, fell into the Gulf of that Conceit, *That none but Communicants should partake of the blessedness of Salvation*; upon which they not only gave Sacramental Bread, &c. to Infants, but put it into the Mouthes of Dead Men: 'These were some (saith Sparke, the Kings Chaplain, pag. 127.) that baptized the Dead, and put the Sacramental Bread in their Mouths, as their *Viaticum*, judging it better to have such a necessary Ordinance by Proxy then altogether to go without it. That such a thing was in use in the Church may be certainly concluded, from the sixth Canon of the third Council of Carthage, 'tis there apparent, that that Council condemned certain Hereticks, who thrust the Sacramental Bread into the Mouths of Dead Men; yea, and the sixth general Council at Constantinople was concerned to eradicate the Tares of that Delusion and smoky Conceit, saying, *Let none give the Eucharist, that is sacramental Bread, to the Dead; for it is written, Take, and eat; but the Dead are neither in a Capacity to take nor to eat, Summa Copeil. et Pontif.* Thus the Cup of Blessing being lost, they received at the old Serpents hand the Cup of Abomination, Fornication, Delusions and Conceits, and they were drunk therewith.

Of Time, and Times of taking the Sacrament.

As the Churches in the Apostles days and primitive Ages grew up in the sanctifying Faith, in the purifying Hope, thorow the Cross of Christ, the Life of Jesus came to be manifested in their mortal Bodies, they were true and living Witnesses of Fellowship with the Lord, thorow the Leadings and Teachings of the Anointing; they knew Christ supping with them, and they with him, without outward Bread and Wine, being in the Heavenly Banqueting House, in the End and Substance of all Types, Figure and Shadows, but as the Serpent seducing Eve, brought in a world of Wickedness, so the same by little and little wearing the Church from the Simplicity that is in Christ Jesus, brought in a flood of Confusion, an earthly Mind within, turned to earthly Figures and Shadows without, Elements and Rudiments, losing the Life of Communion within, they placed it in Shadows without, and much Confusion and Uncertainty hath been in the Church about the Times of taking it, as appears in the Writings of Men.

Very anciently (saith Polydor) Christians took the Eucharist, that is, the sacramental Bread, every day in the Morning, and Fasting, Polydor lib. 5.

After this Augustin said, This daily taking of the Communion of the Eucharist, I neither Praise nor blame; yet my Perswasion is, that men take it every Lords Day: his Perswasion very likely took place; hence it came to be called, Panis hebdomadarius, Weekly Bread. Polydor lib. 5.

Zephyrinus afterwards appointed, That all Christians, who were come to sutable years, should once a year at least, take the Sacrament, namely, at Easter: Once every day, now once a year will serve; either much of Zeal was in the one, or much of Coldness was in the other. Polyd. lib. 5.

Fabian afterwards established, That men should take the Sacrament thrice in the year, if not oftner, at Easter, Pentecost, and Christmas, Polyd. lib. 5. Summa Concil. et Pontif.

Anacletus commanded, That they that would not take the Sacra-
ment

ment, should be excommunicated as *Prophane Persons*, Polyd. lib. 9. Several are of another Disposition in this our Age, who shew not much dislike at peoples Refusal of the Sacrament, provide they give them the same Price as they do who take it; but refusing that, War is prepared.

Concerning the Communion Cup.

In the primitive Times, the Church of living Stones was under the Rule and Government of the blessed Spirit, in and thorow which the Cry and living Soul-breathing was, *Abba Father*; here the Cup of Salvation, of Consolation, of Blessing, full of Righteousness, Peace, Joy, Assurance, Heavenly Riches was plentifully drunk of, this being lost thorow the Smoke, Inchantments, Delusions, pompous Shew, bewitching Splendor, Misleadings, Muzzlings and ensatuating Sleights of Anticheist, and men fast bound in the Dungeon of spiritual Servitude, and toiling in the Entanglements of Will-worship, Self-righteousness, Traditions, Conceits, in this condition the Cup of Abomination and spiritual Fornication got entrance, making Nations drunk, and in the barren Wilderness of this State, there hath been no little jangling about the Sacramental Cup without, as of what Mettal it should be made of; some have been for Wood, some for Glas, some for Pewter, some for Gold, some for Silver, as may be assuredly concluded by the Canons and Constitutions of Popes, Kings, Arch-Bishops, Provincial Councils, &c.

It is very clear (saith Polydor) that the Cups used in the consecration of divine Blood was at the first made of Wood, de Invent. lib. 2. cap. 12.

Zepherinus afterwards commanded, That Glas Cups should be used, not Wood Cups, as before, Polyd. lib. 2. cap. 12.

Succeeders skrewed a Peg higher, the former Decree by little and little vanished, and it was constituted, *That Golden, Silver, or at the least Pewter Cups or Chalices should be used, Polydor lib. 2.*

Bonifacius Martyr and Bishop, said, Formerly Golden Priests did

did make use of Wood Cups or Chalices; but now on the contrary, Wood Priests use Golden Chalices.

As the Apostatical Pomp and Splendor increased, so the simple and homely use of Wood Cups came to be generally hissed at and slighted, so that the Provincial Triburiansian Council decreed thus, *We decree, that henceforth no Priest may by any means presume to make the sacred Mystery of the Body and Blood of our Lord in Wood Cups or Chalices*, Summa Concil. et Pontif.

Our King Edgar put out a Canon to this purpose, saying, *We teach, that every Chalice or Cup, wherein any one shall consecrate the Eucharist, shall be of Molten Metall, and not at all consecrated in a Wood Cup or Chalice.*

One Remigius an Arch-Bishop, appointed these his Verses to be set on the side of the Sacramental Cup:

*Haurit hinc populus vitam de sanguine sacro
Injuncto aeternam quam fudit ulnere Christum, &c.
Hence People drink Eternal Life, that's good;
For in this Cup contained is Christ's Blood.*

Thus you see what a stir hath been about Invention, after that the Simplicity and Stability of the Truth as it is in Jesus was turned from, and after that credens was given, that Bread and Wine by the Priests consecration, was transmuted, that is, changed into the real Body and Blood of Christ.

How Communion in both Kinds was forbidden.

That Christ gave Bread and Wine unto his Disciples is undeniable; Paul mentioning the Institution unto the *Corinthians*, mentions both, as 'tis evident the Bread represented his Body, the Bread of Life, that nourishes the Soul to eternal Life; the Wine his Blood, which they came to witness to cleanse them from all sin, as they kept to the Head, thorow the Ligament of living Faith, they came to the End of all Figures, to partake of the one Bread, one in all; but in the dark reign of Apostacy they

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re-affirmed the Shadows, and divided *Christendom* into *Clergy*, that is, Teachers, and *Laity*, that is, all others out of Holy Orders, so called; but all the Faithful are the Lord's Lot, as *Acts* 26. 18. translated there *Inbruitance*, but properly signifies *Lot*; if the *Greek* Copies be consulted, and makes nothing for, but against the distinction of *Clergy* and *Laity*, Leighs Crit. However, the Distinction hath found continuance in the Church; and in the year 1215. Pope *Innocent* the third did first of all, as 'tis recorded, forbid that the Lay People should receive their Communion in both kinds, he would allow them Bread, but no Drink; this kind of Communion (as 'tis said) was not before the Council of *Constance*, where in the thirteenth Session they deprived the People of the Cup: yea, and a Canon was put out, laying in down-right and express terms:

If any one shall deny whole and entire Christ, the Fountain and Author of all Graces, to be taken under one Species of Bread, &c. let him be Anathema, accursed.

Thus in this, as in other things, it appears, that not only the Power of Godliness hath been lost, but great Confusion hath followed.

Of Mixed Wine.

Alexander (if I may use the Language of my Author) the seventh Pope from *Peter*, being about to consecrate, was the first of all that mingled Water and Wine together, *Polydor lib. 5.*

Of taking Money for Bread and Wine.

I have shewed before, how Pope *Innocent* the third, and the Council of *Constance* denied the Cup to the Laity, so called; one *Eckius* complying with this Doctrine, gives an irrational Reason for it, *The Laity* (saith he) *ought to content themselves with the Bread only, because, equi donati non sunt inspicientes, that is, a gift Horse is not to be looked in the Mouth.* Apud Manlium in loc. com. He thought belike, that Lay Men could not claim any Right to the Bread neither.

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Bellarmino grants, that they have Right to the Bread, but adds, *that in eating the Bread transubstantiated by the Priest into the Body of Christ, they drink his Blood also.* But *Lombard* (his Master) contradicts this his Doctrine, saying, *That the Bread is not turned but into Christs Flesh, nor the Wine but into his Blood.*

Let him that is crowned with Heavenly Wisdom, judge whether these Contradictions bespeak them to be Builders of *Sion*, a City of Unity, the Joy of the whole Earth, or Builders of spiritual *Babel*, a City of Confusion.

The Council of *Constance* acknowledged, that Christ instituted and administred both Bread and Wine, *tamen hoc non obstante*, yet notwithstanding the Authority of the holy Canons and the Custom of the Church hath and doth deny the Cup to the Laity.

But to return, Neither did Christ take Money for the Bread and Wine which he gave to any; but as the spirit of Selfishness entred the Temple of the Church, it produced other Effects: surely there was occasion why the sixth general Council of *Constantinople* decreed, 'That no Bishop, Priest or Deacon, administering the Communion to people, should take any Money' whatever of them for the same; and that, who as did should 'be deposed, *Summa Concil. et Pontif.*

Yet notwithstanding the *Constantinopolitan* Canon in *Protestant* Churches now, the Parish buyes Bread and Wine, and the Priest sells it them again, that the Priest may have an Offering at *Easter*, so that many otherwise zealous for the established Ministry, blame their Ministers, their spiritual Hosts, as they call them, that first the Parish must buy Bread and Wine, and give it to the Minister, and then the Minister give it to the People, and after call for a Reckoning, yea, and force such as neither bite nor sup thereof to reckon and pay.

Let us hear the Lord's Proclamation, *Ho, every one that thirsteth, come ye to the Waters*, to the Water of Life, the Cup of Salvation, Consolation and Blessing; a spiritual Thirst is called for, neither Money nor Price. And further, *He that hath no Money,*

Money, come ye, buy and eat, yea come, buy Wine and Milk without Money and without Price. Here is Bread, and Wine, and Milk at the Lord's Hand, without Money or Price, *Isa. 55. 1, 2.* but such as are made Ministers by the will of man, through the strength of Arts, Sciences, Natural Parts, Abilities, Qualifications, Endowments, Acquisitions, they have another Language, so another Spirit, forcing Money and Price not only from Receivers, but from Non-receivers also; so that the Practice of many, I say, not all, bespeaks them, saying, We preach the Gospel, *tantum ut nos pascat, et vestiat*, merely for Food and Rayment, to pick a living by, *Trap on 1 Pet. 5.*

Yea, and Revel. 22. 17. The Spirit and the Bride say, come; and let him that heareth say, come; and let him that is athirst come; and whosoever will, let him take the Water of Life freely. Here is Communion, Royal Communion, Water of Life, Bread of Life, the Cup of Blessing, freely, without Money or Price.

But their Voice is not the Voice of the Spirit, nor of the Bride, nor of him that heareth, nor of him that is athirst, who forces Money and Price for Bread and Wine, the Shadow, not only from the Receiver, but the Non-receiver also; for where Christ's Doctrine and the Apostles is transgressed, his Institution for Gospel-Maintenance violated, their Voice is the Voice of *Balaam*, who was for Gifts, Rewards, Wages of Unrighteousness, filthy Lucre, who have nothing but the Shadow, which maketh not alive, they make Gain of it, sell it; but who are Members of Christ's Body, of his Flesh, of his Bones, as freely they have received the Bread of Life, so they freely give.

Of the Kiss of Peace, and of the Pax.

David, the sweet Singer of *Israel*, exhorted Kings and Judges of the Earth, *to kiss the Son, lest he be angry*, *Psal. 2. 12.* These are Greetings, cordial Embraces, not known but in the operating Virtue of the Seed of Regeneration, and in spiritual Submission to his Heavenly Will. *Let him kiss me* (saith the Church)

Church) with the Kisses of his Mouth, Cantic. 1. 2. In the sense-restoring Life these are felt as Seals and Assurances of divine Favour and Acceptance, Earnests and Fruits of the Spirit, like Balm to the Wounded. Paul writing to the Romans said, *Salute one another with an Holy Kiss*, Rom. 16. 16. This Peter called, *The Kiss of Love*, 1 Pet. 5. 14. In after Ages, as Fellowship with the Lord, and with one another in the Light, in a high measure came to be lost; then the Observation of Shadows more and more got entrance, then their Fellowship and Communion began much to consist in Externals, as Bread and Wine, then Christians entertained a Custom of Kissing one another before they received the Communion, thereby testifying their Love to one another, as saith *Parvus* on the Romans; In the ancient Church, when they assembled (saith *Mede*) to celebrate the Communion, the Deacon was wont to proclaim, *Nequis contra aliquem*, Let no Man have ought against his Brother; and then, *Salutate alij alios osculo sancto*, that is, Salute one another with an Holy Kiss, which they did, first the Bishop and Clergy, then the Laity, the Men apart by themselves, and the Women by themselves, in token of Friendship; this was called, *Osculum pacis*, The Kiss of Peace: After this ensued a Ceremony, (in the Midnight of Apostacy, as I may say, still used among the Romanists to this day) for the Priest to send a little Gilded or Painted Table with a Crucifix, or some Saints Picture thereon, to be kissed of every one in the Church, before they receive the Bread; this they call, *The Kissing of the Pax*, Mede. What there is of the Power of Godliness, or of the Form thereof, in this thing, without further Remarks, I leave to the Wise to judge.

Of the Feast of the Sacrament of the Altar.

The outward Jew had several Feasts of especial Solemnity, which shadowed out a spiritual Feast under the Gospel-Dispensation, to be truly and inwardly witnessed in the purified Houses of inward Jews.

The outward Jew was to observe the Feast of the Passover

of

of Unleavened Bread, wherein for seven dayes they were to eat Unleavened Bread, no Leaven was to be found in their Houses, *Exod. 23.*

The outward Jew was to observe the Feast of Pentecost, instituted in Remembrance of the Law delivered unto *Moses* in the Mount, fifty dayes after their departure out of *Agypt*; this was called the Feast of Weeks, in which they were to offer a new Meat-Offering unto the Lord, *Levit. 23.* a Tribute of a Free-will Offering, *Dent. 26.*

The outward Jew was to observe the Feast of Harvest, the first ripe Fruits of the Land were to be offered unto the Lord, *Exod. 22.* As also the Feast of In-gathering, when Fruits were gathered in, and this was to continue seven dayes, called also the Feast of Tabernacles, *Exod. 23. Levit. 23.*

Moreover, The outward Jew was to observe the Feast of Attonement, &c.

Now Christ Jesus put an End to all these, as Typical, Shadows, Figures, being the End of the Law for Righteousness to every one that believes, the inward Jews, the truly Gathered of the Lord, had the true sense and feeling hereof, bearing record to Christ Jesus, their Passover, their Unleavened Bread, Bread of Life, their spiritual Law-giver, making them free from the Law of Sin and Death, they were come to the Evangelical Meat-Offering, to the Free-will Offering, they bare record to Christ, the First Fruits of them that sleep; they knew the Evangelical In-gathering, having Heavenly Treasure in Earthen Vessels; they knew a Tabernacle not of man's building; *John* testified, saying, *The Word became Flesh, and tabernacled in us*, dwelt in us as in a Tabernacle, so they saw his Glory; and the Tabernacle of God is with men, and he will in-dwell in them, *Rev. 21. 3.* yea, and by Christ they were Witnesses of Attonement; the inward Jews, Called and Chosen, were come to the End of the Jewish Shadows, Feasts, as other things; they were come to the Joy of the holy Spirit, to the Marriage Supper of the Lamb; these knew a Good Conscience to be a continual Feast; blessed are they which are called unto the Marriage Supper of the Lamb, if they obey his Call, and frame not Excuses, as those

Gneſts did mentioned by the Evangelist: and that the Apostles who were come to the End of *Jewish* Observances, as o Days,, and Feasts, did institute others, I have not found nor observed, further then that the Churches in the Apostles dayes usually gathered together, to wait upon and worship the living God on the First Day of the Week; and in primitive Times, the Observation of it was as a Badge of *Christianity*; when the Question was propounded, *Servasti Dominicum?* Hast thou kept the Lord's Day? the Answer was returned, *Christianus sum, intermittere non possum*; I am a Christian, I cannot but keep the Lord's Day: 'But Professors of Christianity are grown perfectly prophane, (saith one) as that they can play on that day without Book, Trapp. 'Let us keep that day (saith *Ignatius*) in a spiritual manner, rejoycing in the Meditation of the Law, not in the 'Rest of the Body, *Epist. 3. ad Magnes.* The Apostle in Christ, the End of the *Jewish* Observation of Dayes, said thus, *Hec thus observes a Day, he observes it to the Lord*, Rom. 14. 6. so say we. Further, the *Galatians* Judaizing, turning to beggarly Rudiments, *Paul* wrote unto them, saying, *Ye observe Days, Moneths, Times and Years; I am afraid of you*, Gal. 4. 10, 11. Now, as the Apostacy prevailed, the Sun-shine of the Evangelical Day was lost, then they brought in multitudes of Saints Dayes, so called, to be observed to this and that Saint, till such times as all the Dayes of a Year were not sufficient to afford a particular Day to each Saints whom they desired to honour with a Festival, then came in *All-Saints Day*, so called, and among other dayes set apart, in the year 1254. Pope *Urban* the fourth ordained the Feast of the *Sacrament of the Altar*, with Indulgences and Pardons; in this Degeneration of Christianity came in (as I said before) these things; and as for *Christmas*, *Shrovetide*, &c. the very Names discover their Founders, and those that plead for the Observation of those Times are generally the greatest Prophaners thereof, in Sports, Games, vicious Courses, Observers rather of the Rule of *Sardanapalus* (who said, *Edo, bibo, ludo, post mortem nulla voluptas*; Eat, drink, play, &c.) then of Christ Jesus.

Concerning the word *Sacrament*, and *Eucharist*.

The old *Roman Soldiers* took an Oath, to be true to their General, to live and dye with him; and that Oath was called, *Sacramentum militare*, Rivet, Horace. Now when the *Roman Empire* turned *Christians* by the lump, and painted themselves with the Form of Godliness, few beautified with the Power and Virtue thereof, they began to apply the Term of their *Heathen Custom* to the Signs or Shadow of the *Christian Church*, so that the word *Sacrament* came from the *Heathen Romans*, Leigh.

Tertullian is said to be the first who used the word *Sacrament*, in order to the Signs or Figures of the Church, who was about the year 210.

It is a word not found in the Scriptures, if truly translated, yet it hath got such rooting among the Professors of *Christianity*, as that if any deny it, they are branded as Hereticks and Schismatics by *Papists* and *Protestants*: Now, as it were to allure people into a Reverence and Veneration of it, *Papists* in their Translations, have put it in the Body of the Scripture; for, whereas *Paul* said, *This is a great Mystery, but I speak concerning Christ and the Church*, Ephes. 5. 32. their Translations render it, *This is a great Sacrament*. But true it is, the *English Translation* is true herein, and the *Papists Translation* is faulty; and their number of *seven Sacraments* they have from *Peter Lombard*, they are not mentioned in any Scripture, but first devised by *Peter Lombard*, *Bellarmino's Master*, first decreed by *Eugenius* the fourth, first confirmed in the Provincial Council of *Senes*, after in the Council of *Trent*, Leigh, Chamier de fuc. lib. 4. cap. 1. And our *English Translations* have the word *Sacrament* in the Contents of the tenth Chapter of the first to the *Corinthians*; but the Division of the Scripture into Chapter and Verse is not from the Authors thereof, but of late time; as also, the inserting in of the Contents, many *Almanacks* inform us of the Authors hereof.

Now as for the word *Eucharist*; *Luke* and *Paul* speaking of the Institution, mention, how *Jesus Christ* took Bread, and *ευχαριστίας*, *Eueharistefas*, that is, giving Thanks: Now from the *Greek word*
Eueharistefas,

Eucharistefus, the *Sacrament* (so called) came also to be called *Eucharist*: and after Christ had taken the Cup, and given thanks, and given it unto his Disciples, after this Consecration, as 'tis called, Christ called it the *Fruit of the Vine*; now if the Wine had been really transmuted, changed into the Blood of Christ, then it had not been the Fruit of the Vine; but saith he, *I will not drink henceforth of the Fruit of the Vine, until that day, when I drink it new with you in my Father's Kingdom*, Matth. 26. Peter preaching Christ to *Cornelius*, said, *That they did Eat and Drink with Christ after he rose from the Dead*, Acts 10.

This Testimony I have given concerning Bread and Wine, which *Tertullian*, *Origen*, *Ambrose*, *Augustine*, *Jerom*, *Chrysostom*, *Basil* and many others call Figures, Types, Shadows, &c. though their Writings be very uncertain; and my Testimony is, That Christ is the End of all Figures, Types and Shadows, as before; true Union, Communion and Soul-feeding is in the Light of the living God, in Christ, whose Life is the Light of Men, the Soul's Food. Now, inciting the Testimonies of men who were since the primitive Times, I do it not to build mens Faith, or my own, on the Authorities of Men, but for the Conviction of such who plead, *that ancient Writers are Unanimous, yea, and Harmonious in defending such and such things*: and who turn from divine Grace manifested, such know not the Mouth nor the Stomach, which feeds upon Heavenly Food, Bread of Life, the Word that became Flesh, such discern not the Lord's Body; but cleaving to that which is earthly, are carnallized thereby, made earthly-minded, labouring for the Meat that perisheth, and drink not the Cup of Blessing, but become drunk with the Cup of Fornication, from the Presence of the Lamb.

Now, to what hath been spoken, I further add, That the Jews Passover, with its Appurtenances, was ended and fulfilled by Jesus Christ; Christ was circumcised; he taught in the Temple; he said to the cleansed Leper, *Shew thy self to the Priest, and offer a Gift according to the Law*; thus Christ, the Substance, the End of the Law, the End of the Shadows, owned them in their season,

season, before he was offered up, or the Hand-writing nailed to the Cross; and as Christ owned other Shadows in their season, before he was offered up, so he owned the Passover, in which the Jews had their Bread and Wine, blessed and consecrated it, proving the same to be a Shadow, so by Christ fulfilled and ended.

1. The Jews in eating the Pascal Lamb, took a Cup of Wine, blessed and consecrated it, so it passed round the Table; this was called [Bircath-hajajin] *the Blessing of the Cup*; in this manner Christ began his Supper, *Luke 22. 17, 18.*

2. The Jews in eating their Pascal Lamb, took Break, blessed and consecrated it, and after consecration all were to eat thereof; this consecration of the Bread they called [Bircath halechem] *the Blessing of Bread*; thus Christ took Bread, blessed it, and gave it to his Disciples.

3. The Jews at the end of their Passover took a Cup of Wine, and blessed it, and called it [Bircath hamazon] so after the Supper Christ took the Cup, *Luke 22. 20.* this saith *Godwyn* in his *Jewish Antiquities*. Thus Christ, the End of the Jewish Shadows, the Life and Substance they pointed at, owned the Shadows before he was offered up; but being returned in Spirit, the End of the Jewish Passover, Bread and Wine, was manifested; and the Apostle preached Christ to be their Passover, the Bread of Life, Cup of Blessings, the End of Jewish Figures.

T H E E N D.